The LUTHERAN

READY TO MOUNT PULPIT

Seminarians start on new careers

No. 35

MAY 30, 1956

CENTS

Who's Confused?

WITH LESS THAN a minute to board my bus, I fairly ran into the big station, scanning the destination signs on the gates. I found my lane and confidently got in line. I could relax now. There was nothing to worry about.

THE MIDDLE-AGED LADY in front of me felt differently. She squinted worriedly at the bright "Philadelphia" on the front of the bus. The driver reached for her ticket but she wouldn't give it up. "Are you sure you're going to York?"

"Change in Harrisburg," he said.

"The bus says 'Philadelphia,' " she insisted.

"Lady," said the driver, not unkindly, "I'm late now. Don't be confused. We'll get you there."

That was the wrong thing to say! U went her head like a snapping turt "Confused? Who's confused? Not m I *know* where I'm going. It's this pla that's confused!"

LOUDSPEAKERS, roaring busses, milli people—she was right. Order was c tainly hidden under confusion.

I leaned forward impulsively. "He about a little trust, honey?" I said gent She looked back and her face lit up. Th was a word she could understand. "Ye she said, "that's right. I trust in God" she looked slyly at the driver and added "and you." And she gave him her tick

—BETTY LAWRENCE

The LUTHERAN News Magazine of the United Lutheran Church in Americ

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Robert E. Huldschiner, Assistant Editor. Edmund W. Jones, Art Director

Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hers S.T.D., Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Ernes Hoh, Litt.D., John George Kurzenknabe, the Rev. George E. Meetze, W. Emerson Reck, LL.D., the Rev. Pau Valentiner.

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COVER PICTURE. Graduating class of Central Seminary, Fremont, Nebraska, gathers around outdoor pulpit on campus. For pictures and list of 1956 ULC seminary graduates, see page 27.

THE CHURCH IN THE NEW

Russians' itinerary set

Two Lutherans will be among the delegation of nine Russian churchmen scheduled to arrive at New York on June 6 for a 10-day visit as guests of the National Council of Churches. Archbishop Jan Kiivit, Soviet-approved leader of the Lutheran Church of Estonia, and Archbishop Gustav Turs, head of the Lutheran Church of Latvia, will be in the group. Leading the delegation will be Metropolitan Nicolai, second-ranking prelate of the Russian Orthodox Church.

Formal conversations begun when a U.S. deputation visited Moscow in March will be continued. The Russian visitors—none of whom has ever been in the U.S. before—will also be given a view of church and community life in America.

Included in the Russian itinerary will be tours of New York, Philadelphia and Washington. They will attend the meeting of the 250-member General Board of the NCCC at Toledo, Ohio, on June 6 to see how interchurch programs and policies in the U.S. are formulated. Other stops on the whirlwind tour will be at Yale University, the Corning Glass works in upstate New York, Wooster College in Ohio, Independence Hall in Philadelphia, Washington's home at Mount Vernon, several art museums and the Radio City Music Hall in New York, plus many church visits.

Batak Church blasts communism

Strong anti-Communist sentiment was voiced last month by the Great Synod of the Batak Lutheran Church of Indonesia. The synod's statement was read from each pulpit in the 631,000-member church, which was founded 95 years ago by German missionaries and is now an independent member of the Luthe World Federation.

Since Indonesia's freedom from Du rule its strong Communist minority sought close economic and political with Red China and the Soviet Uni The country's president, Achmed karno, was a recent visitor to the U He is a Mohammedan, predominant fa of the country.

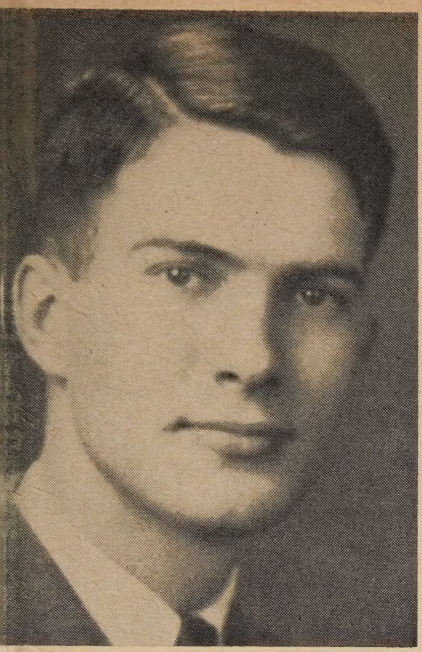
"Our church rejects Communist tea ing," said the Batak declaration, "beca there is no other redemption but Christ. We reject their method of forc people into complete obedience to th doctrine with no questions allowed, we ought to obey God rather than m . . . Every congregation member and pecially workers of the church ought shun Communist doctrine and ev movement which is founded on this d trine."

The statement listed a half-dozen di opposites in the teachings of commun and Christianity.

Hungarian prelate gets Red pardon

Communist government of Hung has given a complete pardon to Ron Catholic Archbishop Josef Grosz, w was released from prison last Octo after serving four years of a 15-year s tence. The archbishop had been accu of leading an organization to overth the government, of engaging in bl market activities, and of "crimes aga the people." Cardinal Josef Mindsze was jailed in 1949 on similar charges, was released from prison last July an now confined under restrictions to monastery in southern Hungary.

Archbishop Grosz was permitted resume his post as head of the Kal



DEAN OF MISSIONS SCHOOL
The Rev. James A. Scherer

ocese and chairman of the Hungarian rarchy, according to official reports. Roman Catholic circles hailed the archhop's freedom as a move to ease tenns between the church and the Red ime. About 70 per cent of the coun's ten million people are Catholics. It s expected that a similar "pardon" uld soon be granted to Cardinal ndszenty.

ssions school dean named

Scheduled to open on the campus of Chicago Theological Seminary in the l of 1957 is a School of Missions sponed by the ULCA Board of Foreign ssions in co-operation with the Board Higher Education. Purpose of the ool will be to provide specialized ses of study for present and prospec- missionaries. Two special faculty mbers will be assisted by the regular faculty and staff of the Chicago Seminary.

This month Dr. Armin G. Weng, seminary president, announced the election as dean of the new school of the Rev. James A. Scherer, ULCA missionary to Japan and former teacher at Yale-in-China. Mr. Scherer studied at Yale University and Union Seminary in New York, was ordained in 1952 by the Indiana Synod. He is currently completing work for a doctorate at Union Seminary.

Catholics oppose seminary opening

The small Protestant Union Theological Seminary in Madrid, Spain, which was closed last November by government order, should not be reopened, the Roman Catholic hierarchy in Spain has told the government.

Roman Catholic opposition to the reopening is based on the Spanish government's Concordat with the Vatican, concluded in 1953, which stipulates that all schools in Spain, of whatever nature, must teach "in accordance with the principles of the dogma and morality of the Roman Catholic Church." In the agreement, the Spanish state guarantees that instruction in the Roman Catholic faith is to be a compulsory subject in all state and private schools, although children of "non-Catholics" may absent themselves if their parents so request.

According to the Roman Catholic contention, the Protestant seminary would have to teach Roman Catholic dogma. Spain's small Protestant constituency hoped that the Vatican would take a more generous attitude than its Spanish hierarchy, would permit continuation of negotiations for reopening the seminary.

In Barcelona, the Baptist Seminary supported by the U.S. Southern Baptist Convention has continued to operate, this month graduated a class of nine. Seven will become pastors in Spain.

Country seen divided on integration

The U.S. is dangerously divided on the question of racial integration, according to a survey made by *The Catholic Digest*. Results published in the June issue of the magazine indicate that Negroes want the races brought together, but of the total white population 48 per cent want integration, 42 per cent want the races kept apart, ten per cent have no opinion.

The poll showed that religion plays little part in the opinions of most citizens. Where they live and how much education they have received are the chief factors that determine attitudes. Northern whites showed 58 per cent approving integration while only 32 per cent disapproved. In the South, only 17 per cent approved while 74 per cent objected.

Among Negroes, 95 per cent of those in the North and 87 per cent in the South, expressed a desire for integration.

Education is factor

Degree of education proved to be a big factor in making up the attitudes among whites in both North and South. Among southern whites with only grammar school education, 7 per cent approved integration. Among college graduates, the proportion rose to 34 per cent. In the North, 45 per cent of the whites with only grammar school education approved integration, while 74 per cent of those with college background did.

Commenting on the poll, the Rev. Paul C. Reinert, president of St. Louis University, and Dr. George N. Shuster, president of Hunter College in New York, both saw it "graphically and dramatically" pointing up the fact that "education is a vital protection against race hatred and bigotry."

Religion plays little part

Protestants, Roman Catholics, Jews and those of other faiths reacted almost alike. Among southern whites, 76 p cent of the Roman Catholics and 75 p cent of the Protestants felt that the rac should be kept apart. In the North, per cent of the Protestants, 30 per ce of the Roman Catholics and 31 per ce of the Jews preferred segregation.

Said the Rev. Walter Le Beau, he of the department of religion at Thomas College, St. Paul, Minn., "I surprised that there is so little differen in Protestant and Catholic attitudes . Catholics as a whole, both in the Nor and in the South, have the same attitud on race as their Protestant neighbors. am surprised that Catholic teaching the Mystical Body has had so little effec

Majority approves gradualism

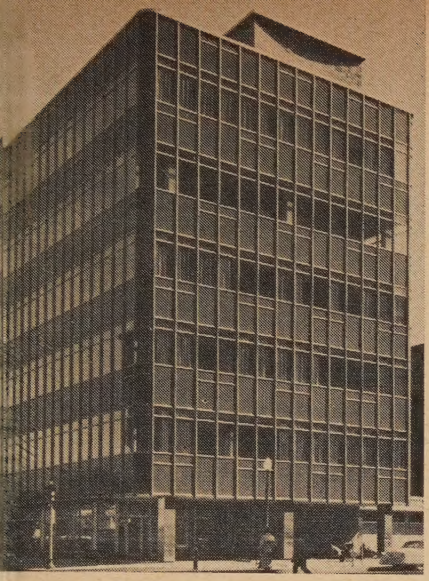
A recent Gallup poll on a simil theme showed that the big majori among both whites and Negroes approv "integration of white and Negro childr gradually—that is, over a long period years." Among those quizzed, 71 p cent approved this method against 18 p cent who demanded immediate scho integration.

In the South, 45 per cent asked gradu integration and 5 per cent wanted it i mediately. However, 39 per cent sa they "never want integration."

Educational background also played role in the Gallup figures. Among tho who "never" want integration were per cent of the college graduates, 14 p cent of those who finished high scho and 25 per cent of those who never g beyond the eighth grade.

K. of C. ads pull big response

For more than eight years readers American periodicals have been co fronted with advertisements sponsored the Knights of Columbus and offering i formation about the Roman Catho Church. Sometimes their subject matt



NEW LUTHERAN BUILDING

alls of steel and glass mark Lutheran otherhood insurance society headquar- s recently dedicated at Minneapolis. eeting rooms and lounges will be used church organizations. The society kes building loans to churches and pro- es college and seminary scholarships.

med designed to raise the blood pres- e of Protestant readers—for example, he Bible is a Catholic book." Usually y gave some facts about Catholicism, ed that a coupon be mailed which uld bring without obligation further ails about the Roman Catholic faith. Last week the K. of C. Supreme Coun- announced that as a result of its ad- tising program 225,941 persons had olled for religious instruction in the man Catholic Church. During the ht years the coupon had been clipped d sent in by 2,247,900 inquirers. rgest number of inquiries came from w York state; biggest enrollment for truction as a result of the inquiries was California. Of the inquiries, 110,618 me from Canada.

Roman Catholics gain million

Roman Catholic membership in the United States and its territories increased 998,315 during 1955, according to figures in the *Official Catholic Directory* published this week. Total membership at the close of 1955 was reported to be 33,574,017.

Infant baptisms during 1955 totaled 1,204,982 while converts numbered 139,333. The net gain indicated that there were 346,000 losses by death during the year. No allowance is made for others who may have left the church.

The new total represented a 10-year increase of more than nine million members, or 37.5 per cent. Ordained priests total 48,349. In religious orders are 8,868 brothers and 159,545 sisters.

Among the 12,710 educational institutions operated under church auspices are 254 colleges or universities, 2,383 high schools and 9,568 elementary schools. In 505 seminaries and other schools for the training of priests are 34,055 candidates for the priesthood.

Doctors appraise faith healing

Religious ministry is valuable in the treatment of various disorders, a committee of British doctors reported this month, but there is no evidence of any type of illness cured solely by spiritual healing that cannot be cured by medical means.

Declaring that in a sense all healing might be considered divine, the physicians said "many aspects of healing are still outside our present knowledge and this we should honestly and humbly admit."

The committee had been appointed by the British Medical Association at the request of the Church of England's Commission on Divine Healing to help determine whether unexplained recoveries from prolonged illnesses are the result of

"suggestion, spontaneous remission or divine intervention."

The medical committee said it often found that cures for "faith healing" were claimed when the patient was at the same time undergoing medical treatment. It added that many cures effected by unorthodox means are due to suggestion and that such suggestion is likely to be more effective when it has a religious background. Because of this, doctors and clergymen can usefully co-operate, the physicians said.

Valparaiso plans biggest chapel

Valparaiso University in Indiana, a 2,200-student institution operated by members of the Lutheran Church—Missouri Synod, will have the country's "largest campus chapel" if current plans mature. University officials last week announced plans for construction of a 10-story, million-dollar structure which would seat 3,260 persons. Three-quarters of the cost would come from funds gathered by the Missouri Synod in its nationwide "Building for Christ" campaign last year, the rest from special gifts.

Ground will be broken later this ye said Dr. O. P. Kretzmann, univers president. Masonry and stone will basic construction materials for the 30 foot structure, which will have a fre standing tower rising 115 feet above t ground.

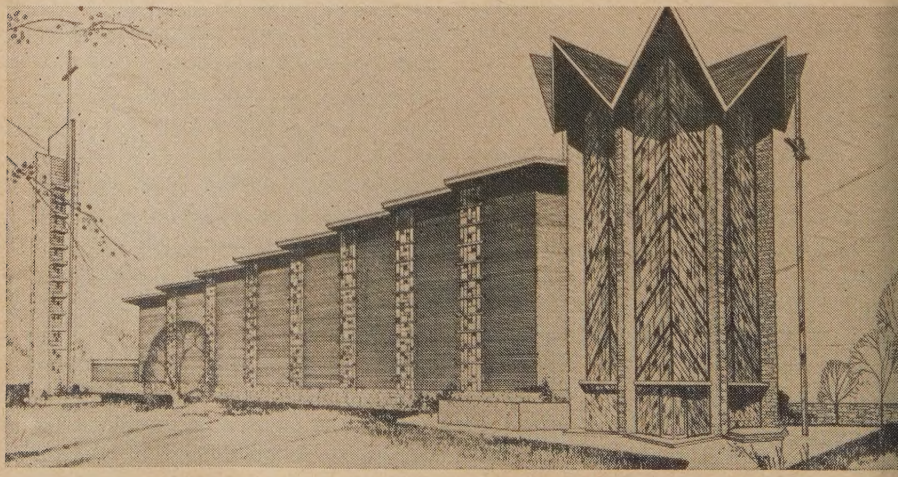
The university was acquired by a gro of Missouri Synod laymen nearly 30 yea ago. The Missouri Synod is also engag in establishing its first church-controll senior college at nearby Fort Wayne.

Wittenberg College, ULCA instituti at Springfield, Ohio, this month held fi services in its recently completed $1 million chapel-library. Dedication ce monies have been planned to start in fa

Lutheran population estimated

There are approximately 71.5 milli Lutherans in the world, according to es mates in a new handbook compiled the Lutheran World Federation. Dr. C E. Lund-Quist, executive secretary, sa that this figure represents about 32 p cent of the world's Protestants.

The estimate does not include Luth ans in areas where there is no organiz



COUNTRY'S BIGGEST CHAPEL PLANNED BY LUTHERAN UNIVERSITY

Unique octagonal tower in Valparaiso structure will contain chancel

rch or mission, nor does it include the all Lutheran groups in lands such as gium and Mexico.

Recent figures released by the National heran Council indicate a Lutheran ulation of 7.4 million in the U.S. and aada.

i-Melish rule adopted

Any parish in the Long Island Episal diocese that remains without a or for more than a year will have a r appointed by the bishop, the annual vention of the diocese voted at its ting in mid-May. The new regulation seen as giving Bishop James P. Delfe authority to replace the Rev. Wil- Howard Melish when it becomes ctive next May.

Mr. Melish, recent recipient of the in Peace Prize, has served as "supply st" at Holy Trinity Church in Brook- for the past seven years. Efforts by ction of the congregation to oust him ed when Brooklyn courts recently indated the bishop's "installation" of Herman S. Sidener as the parish's or because a quorum of vestrymen lacking at the time of his election. Melish has been under fire for alleged Communist leanings.

Clergy of the diocese approved the new by a 130-38 vote and lay delegates d for its 78 1/3 to 35. Parishes are mitted three lay delegates at the conion, with each having one-third of a . The new authority would be used him "only in an emergency," Bishop Wolfe assured delegates.

ergren to leave England

After nearly ten years' service as Luan World Federation representative England, Belgium and Holland, Dr. id L. Ostergren will return to the U.S. fall to join the faculty at Hamma Divinity School, Springfield, Ohio. Ordained in 1929 by the Augustana Church, he had served parishes on Staten Island, N. Y., and at East Orange, N. J., before becoming a chaplain during World War II.

During Dr. Ostergren's period of service in England, a Lutheran Council of Great Britain was established to coordinate work among 40,000 Estonian, German, Latvian, Polish and Hungarian Lutherans who have been resettled in England since the close of World War II. The council, representing 60 congregations, is regarded as a first step toward a United Lutheran Church in Great Britain.

Iran still bars Baha'i worship

Iranian government officials are amazed at the pressure of world opinion that resulted from the outlawing of the Baha'i religious sect one year ago, a report last week indicated. Although the 500,000 Iranian Baha'is are barred from holding public services and their property is in government custody, the Parliament has not taken formal action because of the storm of protest from abroad.

Strongly Mohammedan Iran permits three religious minority groups—Christians, Jews and Zoroastrians. Each of these existed before Islam was founded. Bahaism, which emphasizes the unity of mankind and advocates universal peace, started a century ago as a heretical offshoot of Mohammedanism. It now has 900 "spiritual assemblies" organized in 43 countries.

And so forth

Plans for a 150-bed Protestant hospital in Puerto Rico have been announced and a fund-raising drive started. To cost about $1.2 million, the hospital would be the first such Protestant institution on the island.

World News Notes

Visitor from Indonesia

A chain of big islands, stretching more than a thousand miles through the South Pacific, won its independence of the Netherlands in 1949. As the republic of Indonesia, its chief revolutionary leader —Sukarno—became its first president.

Sukarno talked almost as roughly to Americans as he had to the Dutch. When the U.S. offered Indonesia military aid to bind it into its anti-Soviet front, Sukarno refused indignantly. There were 6,176,914 Communist votes in the latest Indonesian election, and the Indonesian president plans to make good will trips to Russia and China later this year.

But when Sukarno came to Washington this month, he got the most cordial welcome given a visiting statesman in many months—including an invitation to address the Congress. The U.S. had dropped its policy of trying to buy allies, it was evident, and is concentrating on winning friends.

Sukarno explains

Indonesia is not for sale, Sukarno told the Congress. Neither dollars nor rubles can buy its fiercely won independence. A poor nation, with 80 million people not far from starvation, Indonesia welcomes assistance in developing its rich resources. But freedom is more important.

"Our efforts and the sacrifices we have made have been for the release of our people from a colonial tyranny lasting for generations and centuries," he said. In the years since Indonesians declared their independence of the Netherlands, he said, the nation "has made more human progress and has been the scene of greater human happiness than in all the tens of generations of colonialism that went before."

Before the Dutch were driven out, o 6 per cent of Indonesians could re said Sukarno. Now 60 per cent h learned.

All of Asia and Africa is throbb with the same passion for national dependence, Sukarno assured congr men. "Understand that," he said, "a you have the key to much of post-w history. Fail to understand it, and amount of thinking, no torrent of wo and no Niagara of dollars, will prod anything but bitterness and disillusi ment."

Thomas Jefferson and George Wa ington are the Americans whom Suka reveres. Jefferson's ideas of freedom a big fire burning in Indonesia," Suka said in a speech at Monticello on May The fire will burn until "all the pe in the world are free."

Armies are expensive

Billions spent for big armies in H-bomb era are wasted, it was suspe by many national leaders this spr Russia announced it was about to mobilize a quarter of its armed for sending 1.2 million men back into civi life. This would not cut its mili strength, John Foster Dulles warned.

In that case, the British said, they m also cut down their army to 700,0 Fifty-five members of parliament sig a petition urging Britain to drop c scription. "If you want to bring do the cost of living," said Aneurin Bev "you must take the young men away fr the army and put them to work in ind try and on the land."

The trend away from big armies ca just as the West Germans talked ab introducing conscription to build u 500,000-man army.

ASHINGTON

ROBERT VAN DEUSEN

GEORGE OF GEORGIA

T HAPPENS IN POLITICS as well as in service of the church. One by one, generation of elder statesmen who ve helped to shape history withdraw m the limelight, leaving behind them ense of loss.

The decision of Senator Walter F. orge not to run for re-election has po- cal significance because of the influence exerts. For years, he has been one of architects of bi-partisan foreign pol- . As chairman of the Senate Foreign ations Committee, he has played a role in lining up Senate support for ninistration proposals.

t was George who last year made the olic suggestion of a high-level inter- ional conference, which resulted in four-power meeting at Geneva. He ked Eisenhower's request for author- to use U.S. forces if necessary for the ense of Formosa, thereby helping to ng about Senate approval.

This year Senator George differed with administration on its request for au- rity to make long-range foreign aid nmitments. But his proposal for a nmission of outstanding citizens to dy and evaluate our foreign aid pro- m and policy may rescue the Point ur program from a lingering death.

ter next?

THE CHAIRMANSHIP of the Foreign ations Committee will depend on the lts of the election. If the Democrats retain control of the Senate, 78-year-old George will be succeeded by 88-year-old Theodore Green of Rhode Island. Green would be sympathetic to much of Eisenhower's foreign policy, if the President wins the election. But he would not swing as much weight with the conservatives in his own party, and bi-partisan support would be weakened.

If Green should decline the post, it would go to William Fulbright of Arkansas. Best known for his authorship of the Fulbright Act which provides for international scholarships, he is brilliant and world-minded. Fulbright is a vocal critic of Eisenhower-Dulles foreign policies.

If the Republicans win control of the Senate, the first in line would be Alexander Wiley of Wisconsin who is up for re-election this year. If he should be defeated, the mantle would fall on Alexander Smith of New Jersey. Either of these men would give substantial backing to administration policy. But they would miss the influence of Walter George in winning Democratic support.

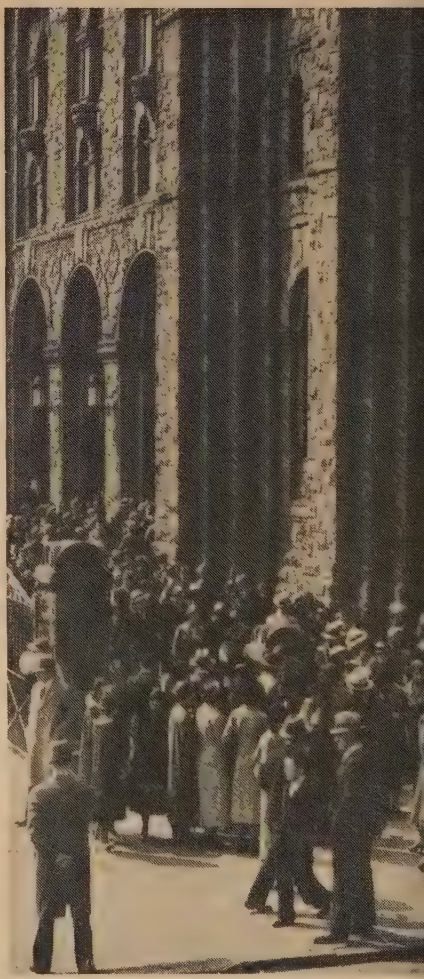
SUCCEEDING GEORGE as Senator from Georgia will probably be former Governor Herman Talmadge. An avowed nationalist, Talmadge is vigorously opposed to the foreign aid program. He is also strongly against racial integration.

As for Walter George himself, he may move into a larger sphere of usefulness. President Eisenhower has offered him a post as special ambassador to the North Atlantic Treaty Organization. Here he may climax his career by helping to steer NATO's delicate transition from a temporary pact for military defense to a permanent organization with political and economic functions. This would complete his transformation from an isolationist Senator to an internationalist of world stature.

THE CHURCH IS A PROBLEM

In City Planning

Drastic remodeling of cities requires adjusting churches to fast-changing situations



A Downtown Church Is a Traffic Probl

AMERICA'S CITY PLANNERS and America's churchmen are beginning to understand each other's language, and nobody could be more pleased than Dennis O'Harrow, executive director of the American Society of Planning Officials. For too many years he has observed each group either ignoring the other or viewing the other's activities with suspicion.

With the metropolitan areas growing like Jack's Bean Stalk, and with the forces of deterioration already eating away at the work of yesterday's builders, there's an enormous amount of civic face-lifting to be done. From all parts of the country come calls for help from the professional planners.

ANSWERING THEIR distress signals with quiet, competent counsel are Mr. O'Harrow and his staff at Chicago headquarters.

A nonprofit organization, the society was founded in 1934 by a handful of professional planners. Mr. O'Harrow, the executive director since 1954, is a slim, soft-spoken man with a mustache and thinning sandy hair. Complex problems of city life represent quite a change from his boyhood on an Indiana farm.

A civil engineering degree from Purdue University, experience as a consultant for various planning commissions, as an gineer for the Indiana Highway Comm sion, as planning technician, private pl ning consultant, and as village presid

An Interview with Dennis O'Harrow

BETTY WESTROM

pared him for his work with the S.P.O.

'The planner's job is a sort of fortune-ing job," Mr. O'Harrow explains. "He s to foresee the future, then plan to et it—to prepare, arrange, and chart physical environment so everyone will e the best possible neighborhood in ich to live."

He explains that many organizations e a stake in the development of a mod- city, and seldom does each group see ond the end of its own nose. A plan-g commission co-ordinates the plan-g of such groups as the board of edu-ion, park commissioners, health au-rities, welfare groups, and transporta-n agencies.

A professional planner is merely an isor, with no real power, and it's lucky doesn't have it, in Mr. O'Harrow's nion. "I'm afraid he'd either become yrant or become too namby-pamby," plains.

CITY PLANNING as we know it today an about 50 years ago. Most of today's planning jobs amount to co-ordinating efforts involving use of land. Most of the interest now is not in new developments but in trying to clear up the confusion which has resulted from countless changes in city life.

With problems multiplying, and with only 1,500 professional planners at work, the calls for help can't all be handled. World War II, bringing the rapid growth of cities, the urbanization of rural towns, and the baby boom, has increased the interest in planning tenfold.

"Planners are in such short supply that we never get caught up," the executive director says. "We get rid of one spot of congestion, and there is more new congestion some place else."

He cites the example of an Atlanta road designed to handle traffic based on estimates for 1970. Already the traffic exceeds the 1970 estimates. Developments are so rapid it's almost impossible to put anything down on paper, because 10 years later it's no longer valid.

Ideally the planner keeps an eye on all aspects of city development at the same time. But when one need is dramatically apparent, its claims become exaggerated out of proportion. Right now it's the highways and streets that are coming in for the most attention.

At first, planners were all engineers, architects, or landscape architects, but now they are being recruited in increasing numbers from among the sociologists, economists, political scientists, and geographers.

"You see, the planner is not a specialist, but a generalist," Mr. O'Harrow points out. "He must know something about law, engineering, industry, economics, sociology, architecture, landscaping, and education."

A city planner co-operates with the inevitable, according to Mr. O'Harrow.

"For example," he says, "it is inevitable that the population of metropolitan areas will continue to increase, and it is inevitable that these people will need housing, but the housing need not inevitably be a slum. The planner co-operates with doubled population by intelligently choosing the right alternatives—those which produce the best, most efficient, most livable urban areas."

Among Mr. O'Harrow's duties is the editing of the society's newsletter. The paper covers planners' meetings, lists job openings, reviews books and pamphlets, and gives information on new zoning laws.

According to Mr. O'Harrow, planners in the past have neglected counting the church in as a legitimate need of the people and as a legitimate use of land. When they did consider the churches, they failed to understand the denominational facts of life.

A planner was inclined to reduce operations to formulas, to look for easy answers. He figured, "It takes 500 families to support a church. Assuming that half of the population are church members and half non-members, there should be one church for each 1,000 families. In a new development of 3,000 families the community needs three churches."

Ignoring the vast cultural and doctrinal differences among the various Christian denominations, they have often recommended the pat solution of a "community church."

While the planners have failed to see the churchmen's point of view, the churchmen have been equally guilty of ignoring the importance of zoning laws and co-ordinated planning.

In failing to recognize their civic responsibilities, some churches may have earned a "nuisance" rating. Traffic prob-

Walter Kloetzli
NLC's city planning expert

lems are the chief headache they produc
In the days when a congregation's activi
schedule included only Sunday servic
and a weekly choir practice, the traff
problems were not serious. But today
typical urban church is a seven-day-
week proposition, with the lights burnir
late for a variety of religious, recreationa
and community activities. Traffic pro
lems are the result.

The law in most cities requires that t
church provide off-the-street parking, b
churches don't always co-operate. M
O'Harrow cites the Indiana law ca
where a church appealed the off-stre
parking requirements on the grounds th
it interfered with freedom of religion.

Some of the more emotional sects ea
themselves a nuisance rating because th
shouting revival meetings annoy t
neighbors. Some people even regard t
ringing of chimes as an intrusion on t
quiet of their neighborhood.

EVIDENCE of a growing spirit of co-
eration between church officials and the
y planners was the appearance of three
urchmen as speakers at a meeting of
e American Society of Planning Of-
ials last fall in Montreal. About 1,200
embers (the largest attendance in his-
ry) heard the Rev. Walter Kloetzli, sec-
tary for urban church planning, Na-
onal Lutheran Council; the Rev. Joseph
. Merchant, National Council of
urches, and Msgr. Maurice V. Shean.
Pastor Kloetzli spoke out against the
hopping center" idea for churches, dis-
unting the assumption that the "service
dius" concept could be applied to
urch planning. He pointed out that
ere should be a church within walking
stance for even the small children.

Pastor Kloetzli's ambitious study proj-
ts for such metropolitan areas as Brook-
n and the San Francisco Bay area, as
ll as his continuous plugging for a sense
community responsibility in the
urches, is a potent factor in awakening
e Lutheran church to a better under-
nding of planning.

MR. O'HARROW points out that churches
n get excellent information from plan-
ng consultants and commissions. Infor-
tion about probable changes in their
ghborhood can give them the cue for
nning new facilities, relocating the
urch, or giving greater service to their
mmunity.

He doesn't agree with those who think
always a bad idea for a church to re-
ate. If a residential area seems destined
give way completely to industrial de-
opment, it may be wise to move. He
o believes that a change in ethnic back-
und of the population may mean that
residents can better be served by an-
er denomination.

What can the churches do to bring about better city planning? Mr. O'Harrow has a number of ideas.

1. It's up to somebody to educate planners on the various religions, to let them know to what extent their doctrines and church government will permit co-operation with other groups, where to draw the line, and why the line must be drawn.

2. More clergymen should serve on city planning commissions, speaking out on behalf of the churches as well as championing other ideas which have a bearing on the welfare of people.

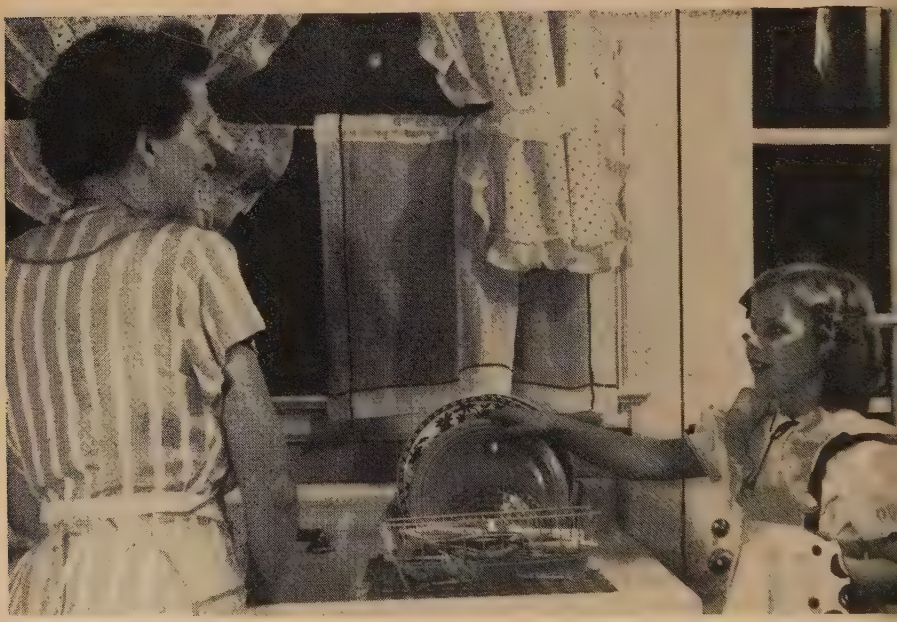
3. Where it is possible, churches should speak with a united voice through a local council of churches. If each church approaches the planners separately, the result may very well be confusion. Almost all church groups realize the necessity for co-operation rather than competition.

4. The church can rally public support for projects of urban renewal, particularly in regard to housing, health, and education. Where a congregation sees blight creeping into a neighborhood, apartments being cut up into substandard housing, and other evidences of deterioration, a church can lead in forming "block organizations" to prevent its becoming a slum. Even for their own good, the churches should lead in citizen action, Mr. O'Harrow says, because a church will prosper in a healthy community.

5. The church can encourage young people to study city planning with a genuine sense of Christian vocation. It is a job which offers opportunity for real service to humanity.

THERE'S A NEW spirit of co-operation in America's cities, thanks to planners like Mr. O'Harrow who recognize religion as a legitimate need of the people and to churchmen like Pastor Kloetzli, who encourage congregations to make use of modern planning techniques.

The Children Aren't Always Right



Is there a parent in the country today without some sort of guilt complex? The one thing we seem to have in common, as parents, is the fear that we are not doing our job right.

Our own parents said, "Train up a child in the way he should go and when he is old he will not depart from it." A generation or two ago, parents seemed to have a clearer understanding of this biblical advice. They seemed to know "the way he should go."

Why? Was it because family ties and tradition were stronger? Was it because parental rule did not compete with television and comic books? Did the absence of modern home appliances make every person in a family feel more needed in the life of the home? Did parents have more well-defined position?

Did their homely maxims have mo validity than our wishy-washy analysis childhood? "Spare the rod and spoil t child" meant something serious to o parents. The old-fashioned parent not spare just punishment because, him, a spoiled child meant he was a fa ure as a parent. We modern parents oft avoid any decisive action that might fend our child or curb his self-expressio Not only is the child spoiled but pare are frustrated.

As a recent writer proclaimed in a tional magazine, there is child monarc in America. We kowtow to our childr because we have been made to feel t their impulses are more to be hono than ours. We listen to them, praise the

By RACHEL CONRAD WAHLBERG

their whims and activities run the sehold in a raucous and overbearing .

VHY DO WE LACK confidence in how ear our children?

'rimarily, we are scared. In recent rs we have been so swamped with de- s of juvenile delinquency, in press and pit, movie and magazine—with finger- nting pronouncements at the guilty ents—so that we are tongue-tied and -tied about how to deal with our mal children.

urely it is necessary to study our youth blems and to improve the homes of delinquents. But the children who n out to be "delinquents" are less than er cent of our total child population. t it time that 95 per cent of American ents got a little encouragement and dance for their daily striving-to-do-it- nt, instead of a never-ending barrage criticism?

Over and over we have been told that reciation and encouragement do won- s with a child. It would with us par- s, too! It seems to me that we, as er young or older parents, are still eniles at heart, seeking our way, want- to be commended and reassured for efforts.

THERE IS no such thing as the "mature ent" as some child psychologists would e us believe. No parent ever knows h complete confidence how to handle ry situation with each so-different ld. Mature means "completely worked , perfected, brought to completeness growth and development." How could parent claim to be complete in his wth when he and his child and our rld are ever-changing, ever-different? aren't mature and we're scared that ll be found out!

We lack confidence as parents be- cause our duty is made so indistinct and confusing. There is no set of maxims or rules by which we can steer our course as mothers and fathers. We hear a largely negative approach, and it seems to be contradictory:

> Don't work long hours; your children might feel neglected. Yet don't hover around them too protectively; they will have no freedom to make decisions and to develop their own personalities.
>
> Don't interfere with their quarrels; they have to learn to take up for themselves. On the other hand, don't let an older child endlessly torment a younger, or the younger may develop a persecution complex.
>
> Don't insist that a child share with his brother; possessiveness is natural. If he won't give up his toy for the baby, try to divert the baby's attention. (The temper tantrum the baby will throw will be a natural outlet for his frustration.)

RECENTLY I READ in a child psychologist's column that I shouldn't complain around my children that my feet are tired or that I hate to mend the clothing they just ripped. This will burden them with the unspoken demand that I want something done about my feet (which they can't do) or that they do my work for me (which is unfair).

All this negative advice confuses and defeats us as parents. We do get tired. We have feelings, too, and a need to be praised, and a need for privacy, and a need for self-assertion. But we must never yell at the children (it'll make them nervous), or speak in anger (they'll sense we have an inner lack of confidence about our own authority). We must never say, "Leave me alone for awhile" (they'll feel rejected), or check them on their man-

ners at the table (it will lessen their appetites).

We are parents with fear. We are afraid to assert our rights as parents. And we do have rights. There is an affirmative approach.

It is not just our privilege to listen to and give in to our children. As adults, with a little more wisdom and a lot less confidence than they, we have the right to be discriminating and selective in many things. Just as we protect them against spoiled food and inadequate clothing, it is our obligation to protect them from danger and poison in other ways.

When our dentist did quite a bit of work on one son's teeth several years ago, he advised us to be strict about the no-gum-no-candy-no-carbonated-drinks rule. It seemed good dental hygiene for the whole family, so we all refrain from these "treats" except on special occasions. Our youngsters are faithful teeth-brushers and our daily diet and appetites have improved. We have required a minimum of dental care for the past four years.

Such an experience helps to teach children not to indulge their appetites at the expense of their health. But we as parents had to take the initiative. We had to be positive, in spite of the static from our well-meaning friends.

You know parents who boast about giving their children the "best." The best what? The best bike in the neighborhood and the biggest ego? Or the best they know in how to live with each other, how to study and apply experience, how to establish good habits, whether it be money-spending, or worshiping God, or just learning to be helpful?

We American parents want our children to have good food, well-prepared. We try to encourage them in school work and in sports. Yet in the matter of ac-

Mothers have their troubles too

quiring principles—honesty and helpfu
ness, courtesy to adults, consideration
older people, in learning the disciplin
use of money—we let them go their i
pertinent way, blown by whatever infl
ence the neighborhood and TV and t
schoolground may have.

How do they use their free hours?
it all in playing and going to parties a
movies? Or do we show them that havi
the privileges of a home means helpi
with its tasks also? Are they responsib
for making their own beds each day a
hanging up their pajamas? Helping wi
the yardwork on weekends, cleani
house and washing dishes? Or are
their slaves in all areas of home-life?

To feel that they are a vital part
their families, our children should sha
its privileges too. They can help pl
the family vacation or just a weekly nig
out. They can be given an understandi
of our economic problems, our plans f
their education, and why we want the
to save a proportion of their week
allowance.

To establish this closeness of thoug
and habit takes planning and discussio
It takes both parents. It takes ner
And it takes a never-give-up attitude.

Perhaps we do these things; we try
draw our children nearer to our ide
in their work and play, in home togeth
ness, and in social activity. But there
another vital area of living and growi

h usually gets the one-doesn't-talk-
t-it treatment.

o we discuss with our children our
ous convictions? Or are we hesitant
xpose them to religious training in
rch and Sunday school? Are we afraid
hall give them "prejudices"?

udies show that one of the factors
t juvenile delinquents have in com-
is their lack of religious background,
ny effort to establish the principles
h produce strong character.

RINCIPLES AND RELIGIOUS beliefs are
developed overnight. Just as educa-
and social adaptation take long years
earning and practice, so does making
istianity the foundation of one's fam-
If we regularly go to worship with
children, if we set aside a few minutes
day in our busy schedule for a Bible
y and prayer, if we seek guidance for
problems and crises through prayer,
e participate in wholesome activities
ill not our young people respect our
rmination to grow spiritually?

Vhen David and Christopher were four
six, we began giving them an allow-
, asking them to divide it each week
e ways—for saving, for Sunday offer-
, and for spending. To be sure, they have wasted some of their money, but they have also selected some constructive toys, new socks, crayons, and gifts. One Sunday David put his whole allowance in the offering plate at church. "I want God to have a bigger piece of my money," he explained.

We believe that through such first-hand experience our sons are developing a desirable sense of values.

PARENTHOOD without fear means confidence in our heavenly Parent, seeking his direction in our problems. It means examining our own convictions as Mother and Dad, discussing them calmly with each other. It means being the leaders in our home, yet sharing our ideas with our children.

Parenthood without fear involves an affirmative approach to family life instead of fence-sitting about every issue. And that means taking one's stand with friends and relatives and neighbors.

It takes patience and love and co-operative effort. It takes courage and faith—faith in one's marriage partner, faith in the wonderful opportunities in molding a child's character.

Parenthood without fear means parenthood with faith!

ne Dutch Got a New Hymnal

HARRY J. KREIDER

While Lutherans in America eagerly await new service book and hymnal, Lutherans in Netherlands published theirs

'E HAVE BEEN WAITING a long time
the new hymnal we have been prom-
and can be sure there will be joyful
ration in our church in America
n the book appears. That sort of
y day came in the Netherlands last September. A new hymnal, which had been a long while in preparation, was used for the first time in the Dutch Lutheran churches on the last Sunday of the month.

Two hymnals have been in use in the Dutch Church. One was the *Collection*

of Hymns used by the Evangelical Lutheran Church of the Netherlands, published in 1886 and revised in 1920. The other was the *Christian Hymns* of the more conservative Restored Lutheran Church, published in 1892 and revised in 1904. About twenty years ago a group of pastors began work on a revision of the hymnal of 1920. The work had to stop during the Nazi occupation in World War II. But soon after the end of the war the task was resumed.

REVISION OF THE hymnal was not easy, for it was the intention to use not only hymns already in the Dutch language but to include hymns of the church of all ages, particularly by Luther and later Lutheran poets.

When the two Netherland Lutheran bodies reunited in 1952, the new hymnal became the official project of the synod of the reunited body. The synod appointed a committee of six of its ablest professors and pastors under the chairmanship of Dr. H. J. Jaanus, pastor of the large congregation at Rotterdam, to carry the work to completion.

Eventually there emerged in 1955 a collection of 296 hymns of which 140 are not found in the previous hymnals. The title of the new book is *Gezangboek der Evangelisch-Lutherse Kerk* (*Hymnbook of the Evangelical Lutheran Church*). It includes twenty-three hymns by Luther, compared with seven in our Common Service Book.

THE ARRANGEMENT of hymns in the first part of the hymnal follows the order of the church year: Advent, Christmas, Epiphany, and so forth. The second part contains general classifications, such as Baptism, Communion, Marriage, the Word of God, the Church, Praise and Prayer, Repentance, Faith and Life, Death and Eternal Life. Included also is

AMERICAN GETS FIRST COPY
Prof. W. J. Kooiman and President V Heest of Netherlands Church prese hymnal to Dr. David Ostergren of N tional Lutheran Council in the U

the national anthem of the Netherlan

The big problem was how to secu funds for the publication of such a boo It was hoped that an edition of 10,0 would be sold, but the cost of such a la edition in the Netherlands was prohi tive.

So American Lutherans stepped through the Lutheran World Federatio Department of World Service, and su sidized a large part of the cost of pul cation. But not as a loan. It was a g with one condition of far-reaching i portance, namely, that the proceeds fr the sale of the hymnal are to be plac in a permanent loan fund for church pansion. The administration of the fu is to be entirely in the hands of the Du Synod.

Receipts from the sale of the hym were estimated at $25,000—nearly 10 000 guilders in Dutch money—wh would constitute a fund with which

complish some things truly worthwhile. This generous gift may be symbolized the payment of a centuries-old debt, h interest. It was the Dutch Lutheran urch which three centuries ago sent to therans in America not only pastors t also badly needed hymnals as well as bles, Catechisms, and devotional books.

THE NEW HYMNAL includes not only efully selected hymns but also a new irgy. There was a time in the Dutch theran Church when there was pracally a different order of worship in ery congregation. That has given way a widespread desire for a uniform irgy.

The new liturgy in the present hymnal he answer to that desire. Not that the irgy will be imposed on the congregans, for there is a second Order of Serv- in the new hymnal giving the old unrgical service. But a liturgy has been use in numbers of congregations for ne years, and the new liturgy, which somewhat fuller than its predecessor, l doubtless be accepted readily by at st a majority of the congregations, and ntually by most if not all.

Plenty of publicity was given to the v hymnal, and a number of outstand- events were planned long in advance have the book accepted widely.

THE CLIMAX of these events was the at communion service held in Amsterm on Sunday morning, Sept. 25, in the utiful *Ronde Kerk* (Round Church, ause it is round architecturally, surunted by a massive round dome). It s for the Lutherans not only of Amdam but of all Netherlands. Some 00 people came by bus, automobile, etcar, bicycle, and on foot, and filled nave and the two galleries of the *nde Kerk*.

Many special guests were present also, including prominent churchmen and church musicians from West and East Germany, Austria, Denmark, Sweden, Norway, Italy, Finland, France, and America who were attending the first international conference on Lutheran church music, held in Amsterdam on Sept. 23 to 27.

It was a service long to be remembered and it will go down in Netherlands Lutheran history as "the day of the new hymnal."

THE LITURGY was conducted, fittingly enough, by Dr. Jaanus, chairman of the committee that produced the hymnal. The music was led by the augmented choir of the Lutheran Church of the city of Utrecht. Since our Common Service means so much to us, it will be interesting to give the new Dutch Lutheran liturgy in some detail as used on Sept. 25, to compare it with ours.

For the *Voorbereiding* (preparatory service) the congregation was seated, as is customary in the Netherlands. This service consisted of the Invocation, "In the name of the Father, the Son and the Holy Ghost," followed by the responsive sentence, "Our help is in the name of the Lord, who made heaven and earth." The Confession of Sins was read by the liturgist, to which the congregation responded, "Almighty God, have mercy upon us; forgive us our sins, and lead us into life everlasting. Amen." The Absolution was like that in the beginning of our Common Service. Then followed an organ interlude.

For the *Hoofddienst* (chief service) the congregation continued to remain seated. It began with a hymn, "Let everyone praise the Lord's goodness." Then was read the Introit, the congregation singing the "Glory to the Father."

An exhortation followed, read by

the liturgist, "Let us call upon the Lord to have mercy upon the needs of the world and to praise His name, for His mercy is everlasting. He hears those in distress and saves them from death." To which the congregation responded, singing the Kyrie and the first line of the Gloria in Excelsis: "Lord, have mercy upon us. Christ have mercy upon us. Lord, have mercy upon us. Glory to God in the highest and on earth peace among men of good will."

The Salutation followed: "The Lord be with you," chanted by the liturgist (this chanting is new in the liturgy), with the congregation singing on the same notes, "And with thy spirit." Then was read the Collect for the Day.

The Epistle was introduced as we do, and after its reading the congregation sang the three-fold Hallelujah.

Then was sung the "hymn of the week," the choir singing the first stanza, the congregation the second, and both choir and congregation the third. The "hymn of the week" is the principal hymn of the service. For every Sunday in the church year a special hymn is suggested in a list in the hymnal.

The Gospel was announced and for the first time in the service the congregation stood, responding "Glory be to Thee, O Lord." After the Gospel was read, the congregation responded again, "Praise be to Thee, O Christ."

THE CONGREGATION was seated again and the choir sang one stanza of a hymn. This preceded the sermon, preached by Dr. Van Heest, president of the Netherlands Lutheran Church. In his sermon, based on Psalm 89:1, "I will sing of the mercies of the Lord forever," Dr. Van Heest spoke of the conspicuous place of church music in worship.

Singing is our answer to what God says to us in Word and Sacrament. It binc us to one another. It is taking part in th proclamation of the gospel. When we sir with our hearts, that is, through the pow of faith, we are impelled to more devote obedience to God's will. Dr. Van Hee also expressed the gratitude of the Netl erlands Church to American Lutheran who had made the publication of the ne hymnal possible.

Announcements followed the sermo then another hymn, the stanzas of whic were sung alternately by the choir ar the congregation. During the singing this hymn the offerings were receive Brief prayer dedicating the offerings w offered.

Then followed the "Litany Prayer," th congregation responding to the petitio with "Lord have mercy upon us."

At this point, announcement was the printed order of service that "th who could not be present at the Lorc Supper have the opportunity to lea now."

THE COMMUNION began with t Nicene Creed, spoken by the liturgist, t congregation responding with "Amen The service then was similar to ours, e cept that the congregation was seated. T liturgist chanted his lines, the congreg tion responded similarly with its lines:

Peace be with you.
And with thy spirit.
Lift up your hearts.
We lift them up unto the Lord.
Let us give thanks unto the Lord, o God,
This is meet and right.

A prayer of thanksgiving was follow by the Sanctus, "Holy, Holy, Holy, Lo God of Sabaoth," sung by the congreg tion. The liturgist read then the "co munion prayer" and the Lord's Pray the congregation singing the closing li

or Thine is the kingdom," etc., which he customary Dutch way of using the rd's Prayer in church services.

Then followed the Words of Institu- n and the distribution of the Holy Sup- . At the "beginning of the distribu- n" the congregation, "still sitting," sang Agnus Dei, "O Christ, Thou Lamb of d."

Because of the large number of com- nicants—there were 700—the sacra- nt was administered by 14 pastors m five altars.

During the administration, a very old tom was introduced for the first time the Dutch Lutheran Church, namely, *Musica sub Communione.* During the ises when the communicants came to l from the altar, the organ played a mber of old and modern German orale variations, such as *"Jesu, Meine eude,"* and the choirs sang several appropriate communion hymns, including the 100th Psalm of Heinrich Schütz, accompanied by the organ and a brass quartet.

After the administration, the congregation sang Luther's post-communion hymn of thanksgiving, "Blessed be God, let us now praise Him." Then came the concluding thanksgiving, similar to ours, chanted responsively by liturgist and congregation:

O give thanks unto the Lord, for He is good.
For His goodness endureth forever. Hallelujah.

The prayer of thanksgiving was followed by another responsive chant:

Depart ye in the peace of the Lord.
To God be thanks forever and ever.

The service closed with the Benediction, "The Lord bless thee and keep thee," to which the congregation responded with a threefold "Amen."

WORSHIP NOTEBOOK

Pastors in the Pennsylvania Dutch untry love to tell this story.

It had been a rather impressive funeral a member of the congregation. The tor had made a real effort in his aching and the result was a powerful ression of the resurrection and the e of eternal life in Christ. No words eulogy marked the event. As the asbled people departed from the grave, one of them was heard to say to ther, "Why, if I hadn't looked in the fin. I wouldn't know who was being ied today!"

Like most stories, there's just enough truth in this one to make the situation painfully true. Somehow people have the idea that the pastor in his funeral sermon is to relate how good was the life of the deceased. This sort of thing isn't new. Two hundred years ago Pastor Henry Muhlenberg lamented in his journals that he was being criticized by some of his parishioners for not eulogizing the deceased at funeral services.

Nor is it restricted to eastern Pennsylvania. There is hardly a section of our land where this sort of thing is not

prevalent. People want a long recitation of all the fine things the dead person did. One sees this sort of thing carried over into the funeral notices which appear in newspapers throughout the land. In long paragraphs there is a careful catalogue of all of his associations and activities. In fact, I've sometimes wondered if there isn't a spirit of competition to see whose obituary will read the longer. Clubs, lodges, associations, community activities, hobbies and business ventures are all listed with particular care, and then there usually comes the final word, "He was also a member of St. John's Church."

Whether we like it or not we must admit that too frequently, modern funeral practices are downright pagan. To a Christian, death has a distinct meaning. It is not the end, but the beginning. It is not a time for sorrow, no matter how much the hurt which separates us from a loved one, but a time of joy. As we commend our beloved dead into the keeping of Almighty God, we know and we believe that we shall be reunited with them one day by the grace of God. The promise of eternity is the gift to all who live in faith.

This, I say, we believe. But our actions belie our faith. An outsider, the proverbial visitor from outer space, would have a difficult time reconciling what we say we believe concerning death and what we do in the face of it.

CONSIDER THE TRAPPINGS that surround our funeral practices today. I don't believe I'm very far wrong when I say that very few funerals are held in our churches. In most cases the services which are intended as the worship of Almighty God are conducted in places called funeral parlors. This is a more accurate term than most people realize. The parlor, for a lot of people, was the front room, shuttered and locked throug out the week and opened only on Sund when company came. When one fi entered there was a musty smell and wi dows had to be opened quickly to let fresh air and sunlight.

So we go to these parlors. Thick ru on the floor muffle the tread of fe The room, like the parlors of another da is heavy with a stifling aroma, this tir the heady fragrance of the hundreds flowers which surround the casket. Abo the whispers of the friends and the so of the bereaved, a hidden record play grinds out the sweet strains of such sen mental ballads as *Beautiful Isle of Son where* (a selection, incidentally, whi has no Christian significance whats ever). And in the center the embalm body of the deceased, neatly dressed f people to parade by and utter, "Does he look natural" or (as I once hear "My, didn't they fix her good."

Into this, the man of Christ must co and bring the good news of the resurr tion and eternal life in Christ. How clo is the parallel between this scene and th in the Gospel where our Lord entered t funeral room and was laughed at becau he too spoke of the resurrection.

NO MATTER HOW FORCEFUL the se ice and the sermon, all is undone wh the entire assembly in some areas is vited, following the service, to come f ward and "take final leave"—as if t and not the hour of death was the m ment of departure. Sometimes things made doubly difficult when members the family are invited to "tuck in" blankets and then comes that hide moment when the coffin lid is clos Even a totally impartial bystander wo be driven to tears by such dramatics.

This is our practice and yet we that we believe in the "resurrection of

ly and the life everlasting!" One or the er is wrong and it is high time we nge it. If nothing else will, perhaps se words will hasten the day.

Let me make it very clear that I'm not any way warring on undertakers. They e a job to do and as Christians they uld carry on their work so that men y behold Christian faith in action. Nor I so very divorced from the situation t its effect has never been felt in my Death has walked close in our family. The important thing is our Christian h, and we cannot say one thing and another. Since our faith is right, it st be our practice that is in error. nce it must change. For a more Chris- witness the following suggestions are red:

. In the hour of death, notify your tor first. Certainly if there was any vious illness, the pastor should have n aware of it, but the pastor is the to be contacted. Moreover, as the mmon Service Book directs, make no angements without first consulting him.

. If at all practicable (and don't let or obstacles stand in the way), have funeral in the church. The church is place where we were baptized and firmed, where we are sustained in rd and Sacrament, and before whose r we are married. It is appropriate the body be brought here for the time.

. Consider the possibility of sealing casket before the funeral. It is to the lit of those responsible that when the King George of England died there no public viewing of his body. True, body lay in state, and thousands of ving loyal subjects stood in line for rs to walk quickly by his flag-draped ket, but their remembrance of him as they last saw him, alive, and how shall, according to the Christian promise, one day see him again. The elimination of the public viewing the night before would do much to have this same picture of our beloved dead, as living, and not dead. Certainly, the casket should be sealed before it is brought to the church. Thus the service is held, the casket removed and the people following. Such an arrangement is much easier upon the mourners.

4. While flowers are always a thoughtful expression, consider the possibility also of suggesting a more permanent memorial. Many of the old German congregations use the *Mindekranz,* or memorial wreath. Gifts of money are made to the congregation of the deceased, and a suitable memorial is established. In some areas, the family simply makes the request that in place of flowers friends may make a memorial gift to certain charitable institutions in memory of the deceased. Certainly there is a more permanent value to such offerings.

5. Eliminate the services of secular organizations. The Common Service Book directs that such services shall not interrupt the services of the church, but better were it if such services were not held at all. There is only one fellowship whose membership is in two worlds. That is the church. To add anything else would be to detract from the importance of the church's services on this occasion.

6. Demonstrate to the pastor and others by your attitude that you truly believe in the promises of our Saviour. Your life, what you do and say, in the moment of the death of a loved one, is the best example you can give of your trust in the promise of eternal life given by Jesus Christ, our Lord.

Every Christian has a responsibility to live his faith. Funerals are a good place to begin.

—EDGAR S. BROWN, JR.

SOUTHERN

GETTYSBURG

CHICAGO

WATERLOO

PHILADELPHIA

ULCA SEMINARIES GRADUATE 179

he ten theological seminaries in the United States and Canada supported by synods the United Lutheran Church this month held graduation exercises for 179 students, ost of whom will become pastors of ULCA congregations. One has no chance of becom- g an ordained pastor at the present time—Gettysburg includes a young lady in its ass. In several cases graduates will serve in other church bodies. Notable this year the large number planning to pursue further graduate study—more than half the class Chicago Seminary, for example.

Names of the graduates and the fields to which they have been called are as follows:

CENTRAL SEMINARY

ame	Called to:
ayne F. Carmany	Calhan, Colo.
chard G. Christensen	BAM—Washington
orman L. Crounse	Methodist church
rnon A. Hintermeyer	Madison, Neb.
ster L. Lamm	Scribner, Neb.
hn L. Rinde	Sutherland, Neb.
anley C. Rogge	Bendena, Kan.

CHICAGO SEMINARY

illiam J. Black	BAM—Michigan
omas M. BeMiller	BAM—Michigan
arren F. Best	Chicago, Ill.
ilip D. Bigelow	Speedway City, Ind.
ady Faggart, Jr.	BAM—North Carolina
nwood Fredericksen	Graduate study
chard E. Horst	Virginia, Ill.
ul James	Graduate study
ward A. Johnson	Graduate study
ants E. Kalnins	Graduate study

ORTHWESTERN

Robert E. Karsten	Call pending
Eugene C. Kreider, Jr.	Graduate study
Jack W. Lundin	BAM—Texas
David E. Miller	Graduate study
Frank S. Moyer	Graduate study
Leonard A. Nelson	Graduate study
Morris J. Niedenthal	Graduate study
Paul W. Schubert	Graduate study
Harold G. Skinner	BAM—Wyoming
Stanley E. Yoder	Graduate study

GETTYSBURG SEMINARY

John H. S. Austin	Aberdeen, Md.
Henry K. Brown	Woodbine, Md.
Donald G. Cochran	Greensburg, Pa.
William W. J. Ennis	Call pending
Carl J. Frederick	Hagerstown, Md.
Eugene A. Gardner	Waynesboro, Pa.
William F. Gotwald	Graduate study
James B. Harkins, Jr.	Smithton, Pa.
James K. Hilton	Call pending

GETTYSBURG, Continued

Name	Called to:
Carlton Roy Howells	Cairnbrook, Pa.
Herbert W. Jones	Sharpsburg, Md.
Walter R. Kurz	USAF Chaplain
James M. Lesher	Davenport, Ia.
John Edward Lilja	Rockwood, Pa.
Wayne P. Lupolt	Elysburg, Pa.
Roger L. Mauchline	Freedom, Pa.
Carey A. Moore, Jr.	Baltimore, Md.
Franklyn K. Morris	Johnstown, Pa.
C. Edward Noel	Call pending
Edward A. Piper	Des Moines, Ia.
Richard F. Price	Scenery Hill, Pa.
Dean E. Rupe	Centre Hall, Pa.
Paul H. Sampsell	Call pending
Donald F. Sause	Baltimore, Md.
William F. Schafer, Jr.	Graduate study
Howard W. Smith	Dillsburg, Pa.
Lee E. Snook	Roaring Spring, Pa.
Charles A. Snyder, Jr.	Chambersburg, Pa.
Donald B. Warner	Burnham, Pa.
Thomas J. Weber	Carlisle, Pa.
Calvin G. Kipp	Call pending
R. John	BFM—India
Robert M. Wise	Call pending
Mrs. Dorothy Snyder	

HAMMA DIVINITY SCHOOL

James J. Beard	Connersville, Ind.
Edwin R. Brigham	Strongsville, O.
Richard T. Brunk	Methodist church
Franklin D. Christhilf	BFM—British Guiana
Bernard W. Crocker	Cold Springs, Ky.
Marlin R. Drake	Rowsburg, O.
Benjamin T. Edwards	Methodist church
Richard G. Frazier	Fort Wayne, Ind.
Donald L. Hall	Methodist church
Manfred Holck, Jr.	BAM—Texas
John W. Kerrick	Louisville, Ky.
Keith L. Kinney	Walton, Ind.
Hugh F. Leckey, Jr.	Findlay, O.
Charles W. Lininger	North Industry, O.
Richard E. Mackey	Warren, O.
Eugene W. Newell	Ashtabula, O.
Richard I. Preis	BFM—India
Thomas W. Rogers	Call pending
William H. M. Sigler	Lawrenceburg, Ind.
Allen T. Wallace	Columbus, Ind.

NORTHWESTERN SEMINARY

Name	Called to
Harry Baertschi	Tucson, Ari
Keith W. Beaver	
James B. Christ	Graduate stud
Roy V. Dorn	Minot, N.
Frederick C. Greninger	Johnstown, P
Carl L. Ipsen	Two Rivers, Wi
Harold L. Kolski	Graduate stud
Michas M. Ohnstad	BAM—Nova Scot
Chandler F. Pauling	Minneapol
Gerald A. Peterson	Swanburg-Cross Lake, Min
John E. H. Peterson	Army chapla
Frederick W. Reinke	Fond du Lac, W
Everald H. Strom	Minneapo
Donald F. Wandersee	Waterloo-Marshall, W
Donald B. West	Glenburn, N.

PACIFIC SEMINARY

Max E. H. Feuerstack	ALC pari
John W. Lindstrom	Call pendi
W. Harold Malone	Congregational pari
George W. Taylor	Call pendi
Christian J. Thearle	USAF Chapla
William A. Williams	Portland, O

PHILADELPHIA SEMINARY

James H. Austin, Jr.	Philadelph
Lloyd A. Berg	Bronx, N.
Paul C. Kaiser	Westvale-Fairmont, N.
H. George Anderson	Seminary Fellowsh
Rulolph H. Bischoff	Graduate stu
Wilbert A. Boerstler	Graduate stu
Paul F. Bosch	Williamsport,
Donald M. Bravin	McKees Rocks,
George C. Derner	Englewood, N.
Henry R. Early	Call pendi
Edwin R. Eastman	Beachwood, N.
Walter H. Hamester	Burholme,
Lawrence L. Hand	Ashland,
George E. Handley, Jr.	Jamaica, N.
Albert L. Haversat, Jr.	BAM—Endwell, N.
John G. Huneke	Graduate stu
Helmut H. Kaffine	Freemansburg,
George E. Kenyon, Jr.	Verona, N.
Luther D. Kistler	Orlando-Winter Park,
Victor A. Kroninger, Jr.	Bethlehem,

(Continued on page 43)

ERSONAL ROBLEM LINIC

EARL S. RUDISILL

ate wanted

QUESTION: I am a 31-year-old nurse in big midwest hospital. I like my work d I believe I have the respect of everye. Life in the nurses' home is pleasant d lively.

But I have a big problem. How would u advise me to find a mate? With all e pleasant things around me I still miss mance, and I feel the need of someone o could care for me and whom I could e. I see so many lonesome old nurses at I often wonder about this and my n future. I am tall and I work hard, t what is my error? I realize this is a nt, realistic question to one who does t know me.

REPLY: Here is a live problem on which many men and women need help. A crying need of our society is an agency, noncommercial, Christian, and sound, to help worthy men and women to meet under the right circumstances, and, if necessary, provide them reliable counsel.

No certain formula can be given. In the end a great deal hinges upon the kind of person one is, and what effort and diplomacy he or she is willing to put forth. Here are a few suggestions.

1) Always maintain a good appearance—not elegant, but appropriate—and use your best manner of behavior and speech. Cultivate all the better qualities of personality.

2) As often as possible, be where both sexes mingle—church and various church groups, book clubs, discussion groups, classes in schools for adults (these are recognized as excellent opportunities), and whatever groups include a worthy type of men and women.

3) Develop your potentialities as a good conversationalist and an interesting person. Read a variety of books and periodicals and try to have a variety of experiences—they will almost certainly help you.

4) Be pleasant and approachable, but not forward. The occasion will determine how much initiative you should take. Sitting in a corner doesn't help. On a date let your best qualities show themselves in a proper way.

5) Some doctor, unattached and not too far from your age, may be the person you may best be able to interest. Co-operativeness and originality may be of real assistance.

6) A patient whom you attend may prove to be the one to whom you should show special courtesy and attention. Often enough nurse and patient have found romance and have walked the rest of life's path together in a lasting union.

7) Perhaps some mature doctor, minister, or other fine man or woman could help you meet the right sort of person, if you take them into your confidence. A resourceful accomplice may be of potent help. Be sure the person you enlist as an ally will keep the confidence.

8) Be somewhat aggressive in finding occasions for contacts, and plan accordingly. In whatever you do, a good measure of tact and discretion will go a long way toward helping you solve your problem.

Christian Symbols Need Revival

Christianity and Symbolism. By F. W. Dillistone. Westminster Press. 320 pages. $4.50.

There is a bright new field for all educated people—semantics, or the problem of mea ing, and its shining speciality for religion is symbolism.

Philosophers have written about semantics in such fashion that now it is quite t sophisticated topic for popular conversation. Theologians have not achieved similar succe with the problem of symbolism, but there's reason to believe that they may soon try to catch up.

The author of this book, now chancellor of Liverpool Cathedral and formerly a professor of theology in Toronto, makes a very useful contribution to this study. He has interpreted the nature and uses of symbols in Christianity with such clarity and obvious enthusiasm that the general reader can comprehend what he says and pastors and the professional students can, pondering his work, use religious signs and symbols more meaningfully. This is, in short, a successful book.

Following Suzanne Langer's lead, the author makes the now familiar, though still troublesome distinction, between a *sign,* which is practical and designed to bring about an immediate response, and a *symbol,* which is not a proxy for its object, but rather a vehicle for the conception of anything. "The sign indicates, the symbol represents . . ."

Human beings took a tremendous step forward when they advanced from sign use —the direct reaction to an object—to the employment of symbols—the *conception* of an object, event, or experience. It is Dillistone's thesis that only by the enlightened use of signs and symbols can man fulfill his destiny in relation to God, nature, and his fellowman.

Wisely using the historical approach—which allows him to instruct with innumerable examples—he examines and evaluates the symbolism of nature, time, persons, language, and action. His study reaches its climax in the analysis of (1) water symbolism and baptism; (2) the symbol of sacrifice and the eucharist. In these treacherous fields he is perceptive, judicious, and constructive.

Most readers of this magazine will delig in his concluding chapter, "Are the Trad tional Christian Symbols Outmoded?" H answer: They are not. He agrees with Pa Tillich, however, that the increasing in poverishment of man's symbolic life is a palling, and that Protestants need as nev before to revivify the symbolic power nature and sacrament. In baptism and t eucharist the improvement should be in t direction of simplicity.

Instead of mentioning any of the min criticism and problems raised by the boo I suggest especially to fellow Lutherans America that it is high time we ponder t problem of symbolism. Here is an excelle book with which to start.

CHARLES W. KEGLEY

Wagner College

Big Field for Writers

Writing for the Religious Market. Edited Roland E. Wolseley. Association Press. 3 pages. $4.

This book offers down-to-earth advice a guidance for the writer who is interested the religious press. An amazing amount information about writing and marketing tion, nonfiction, poetry, script, curriculu and so forth, has been packed into this bo

In fact, one of the greatest values of t collection is the careful coverage of th areas of writing, especially those about wh little has been written so far as the religi press is concerned: news, curriculum, p licity, radio, television, and film-script w ing. All of these specialized fields are trea with the same care as the fiction, poe juvenile, and feature-article writing.

fore lists of markets and help on how to ket, might have been included for the fessional or part-time writer. But, even there is enough information on the sub- to launch the writer in the right direc- and assist him in locating additional ket lists.

Writing for the Religious Market is not a book for writers. It contains in- uable help for the layman and for min- rs—for any who are called upon to pub- e and prepare written materials or news s for the church. It should be in every rch library for reference.

rdmore, Pa. JEAN LOUISE SMITH

ogressive Revelation

e Unity of the Bible. By H. H. Rowley. stminster Press. 201 pages. $3.50.

his thoughtful but somewhat controver- volume grew out of lectures given mainly Baptist theological seminaries in the U.S. England, a fact which may account for ther sectarian concluding chapter of the k. The discussion of the sacraments con- s an impressive but not too relevant bit pecial pleading for adult believer's bap- only.

he unity which the author finds and s to trace in the Bible is a unity in di- ity, a dynamic not a static thing, a de- pment not in the sense of automatic itual growth but of God's progressive lation to men, which is limited at every t by man's spiritual capacities. The au- believes that what survives the scientific hod of studying the Bible must be ted, intellectually, and spiritually. But e divine inspiration comes through the n of man's personality, it retains the ks of his imperfections and limitations. unity of the Bible, like that of a growing n personality, is a unity of process and elopment. The common thread of the itual life of the Bible is, however, not an, but divine.

his means that each passage of the Bible t be seen and read first in its historical text, before it can be related in a proper ner to all other passages in the divine process. This thesis the author illustrates in selected areas. He shows how monotheism, ethical religion, and the idea of election are to be found in the teaching and experience of Moses as seeds, but that their logical conclusions come much later in the ideas of Deutero-Isaiah. It is this continuing thread which turns the Bible from a library into a book that has significance for all ages.

In a more detailed illustration of this thesis, Dr. Rowley seeks to show how the legal and prophetic portions of the Old Testament have at root a common emphasis. With regard to sacrifice, it is the spirit of the act that determines its value before God. The very law that prescribes sacrifice prescribes also confession and repentance and has within it the great ethical-covenant ideas. The very Psalms which are the framework of the priestly cultus are deeply prophetic in spirit.

In similar vein Dr. Rowley traces the "unity within diversity" of the Bible's doctrines of God, man, and the covenant. The most profound ideas of sacrifice in the Old Testament he finds in the sacrifice of God's suffering servant, whereby the grace of God is brought to all men and a penitent response is fired in men. This idea of the cross comes to full fruition in the work and experience of Christ, who brings men to repentant faith in God's love and thus works within men the miracle of new birth and true spiritual cleansing. He says: "The fundamental nature of religion is recognized to lie in a life of obedience to the will of God, whose spring lies in fellowship with God."

Dr. Rowley's stimulating and profound analysis comes under one basic condemnation. In seeking to preserve the unity of the Bible, he tends to oversimplify, confusing law and gospel almost to the degree of making of the gospel a new law.

WILLIAM C. BERKEMEYER

Bethlehem, Pa.

BOOKS reviewed in these columns may be ordered from the United Lutheran Publication House, 1228 Spruce St., Phila. 7, Pa., or from any of the 10 ULPH branch stores.

OVERSEAS

Swedes Name Assembly Delegates

SWEDEN: Malmo. April 17.—AT THEIR meeting in March the Swedish bishops appointed the Swedish delegation to the General Assembly of the Lutheran World Federation in Minneapolis in 1957. The Swedish delegation is the biggest of all delegations, because the Church of Sweden has the greatest number of Lutherans of all affiliated churches.

The delegates will be the following. Three bishops: Anders Nygren, Elis Malmeström, and Bo Giertz. Four university professors of theology: Hjalmar Lindroth and Bengt Sundkler of Uppsala, Ragnar Bring and Harald Eklund of Lund. One dean: Ragnar Askmark of Gothenburg. The director of foreign missions, Arbid Bäfverfeldt. Also, Gunnar Carstensen, high school teacher of religion and chairman of the Laymen's Movement, and two pastors: Daniel Cederberg and Ove Hassler. One layman active in relief administration: Karl Lindman. Finally, three women: Estelle Bernadotte, formerly a U.S. citizen; Margit Lindström, who is on the executive committee of the World Council of Churches, and Elsa Tilander, who earlier worked in foreign missions. For every delegate the bishops nominated one alternate.

THE CHURCH OF SWEDEN has a greater number of baptized members than any other Lutheran Church in the world. But how Christian are all these Lutherans? Americans ask that question and Swedes know themselves that many of these Lutheran Christians have only superficial contacts with their church. Here are some figures from a recent Gallup poll:

Fifty-two per cent of men, 72 per cent women believe in a God who governs th world. Thirty-seven per cent men, 57 pe cent women believe that God acts in thei lives. Twenty-two per cent men, 35 pe cent women believe that believers wi come to a heaven. Twenty-six per cen men, 36 per cent women say that the try to be Christians.

Twelve per cent men, 28 per cen women say that they pray regularly Twelve per cent men, 15 per cent wome said that they had attended a service i the Church of Sweden at least once durin the last month (a month without any spe cial festivals). Seven per cent men, per cent women had attended services i a free church. Forty-nine per cent mer 65 per cent women said, however, tha they had listened to at least one servic on the radio.

The figures are taken from the whol population, according to Gallup method

IT IS EVIDENT that Swedish women ar much more pious than Swedish men. Fu ther the figures show that the services o the radio reach an immense congregatio

That a greater percentage say that the try to be real Christians and that the pray regularly seems a bit puzzling. It evident that many Swedes who really wa to be good Christians seldom come t church services. The Sunday services d not give them what they should give.

A diocesan meeting in Stockholm la month dealt seriously with these prol lems about the Sunday services. In sma groups the participants tried to find ho better contacts between Sunday servic and ordinary people might be establishe The results will be used for a church o fensive next fall. This action will try t bring people to the churches of Stoc holm, which are more poorly attende than any other churches in Sweden.

—STEN RODHE

ississippi Doubles erical Roll

WADE H. KOONS

Mississippi Synod's 101st convention ned May 8 at Providence Church, Burns, n all three active pastors and five lay egates present. Immediately after the ning the clerical roll doubled as the Rev. lis A. Birznieks, pastor of St. Paul's vian Church, Senatobia; the Rev. H. C. n, pastor of St. John's-Betheden, Louis-e; and the Rev. Lloyd H. Seiler, mission eloper for the Board of American Mis-ns at Starkville, were received.

Dr. Royal E. Lesher, president of the kas-Louisiana Synod, was ULCA rep-entative. He preached at the Holy Com-nion service, spoke twice on Wednesday. All officers were re-elected: The Rev. lter U. Brown of Laurel, president; the Rev. O. M. Morgan of Burns, secretary; and Winfred Muckelrath of Burns, treasurer.

Tells of ULCA's Work
Dr. Lesher

Highlighting the convention was action taken on the proposal of merger with the Georgia-Alabama Synod. The Mississippi Synod had voted in May 1955 at Jackson to propose a merger with the Georgia-Alabama Synod and asked that negotiations be conducted through the office of the president of the ULCA.

The Executive Boards of the two synods became the Joint Merger Committee. One meeting was held under the leadership of President Franklin Clark Fry. Plans were formulated and a proposed constitution discussed, even to agreement on name. Later two more attempts to hold Joint Merger Committee meetings were cancelled when the Mississippi delegation failed to present a quorum. The Georgia-Alabama delegates were present at all times.

A communication read at the convention from President Fry stated the reason for the breakdown of negotiations and concluded with a generous offer to be ready for further negotiations if the proposing party so desired.

As a result of Dr. Fry's communication the following motion was presented by Frank Forester: "That the action taken at the 100th meeting of the Mississippi Synod held in Jackson, Miss., May 3, 4, 5, 1955, concerning the study of the proposed merger of the Mississippi Synod with the Georgia-Alabama Synod, and any and all acts or actions of the Executive Committee of our synod thereto be, and they are hereby set aside, and held for naught, and that we retain our present synod now constituted." The motion was passed by a vote of 6 to 2.

Benevolence receipts for the first four months of 1956 were far in arrears according to the report of Treasurer Muckelrath. Of the $985 paid, $682 was from one congregation. Lutheran World Action showed receipts only from two congregations.

ULCA CONVENTION DELEGATES
CLERICAL: Walter U. Brown.
LAY: Frank Forester.

Seven Congregations Added to Synod Roster

By E. RUDOLPH WALBORN

COLUMBUS—Mission organization in the Ohio Synod reached an unprecedented pace of on congregation a week as the deadline of the synod convention on May 21 approached. Of th seven new congregations received into the synod, five were organized between April 15 and May 20

First Church was organized in Strongsville, a Cleveland suburb, in less than four months. A retired pastor, the Rev. Dwight P. Bair, began work in the suburb for the synod's home mission board in December. Organization came on April 15 with 64 members on the charter list. Services are being held at a school building.

A building site of two acres has been purchased. Edwin Brigham, Toledo, a Hamma Divinity School senior, has been called by the Board of American Missions as the developer after his graduation and ordination, and will shortly be called as pastor.

Mighty Fortress Church, Kettering, a Dayton suburb, was organized on April 2 with 59 charter members. Pastor Robert E Barr began work last July as mission de veloper but no services could be held i school buildings until a building project wa under contract.

A house chapel was constructed by th synod board of missions and occupied o May 6. The congregation is located in th midst of a rapidly developing housing pro ect.

St. Timothy's Church, Columbus, was or ganized May 6 in a building purchased jus a month before by the synod. It wa formerly a meat market.

CHRISTIAN HIGHER EDUCATION DAY was emphasized at First Church, Springfield, Ohio, a 102 members of the church—11 per cent of the membership—were honored as schoolteacher college professors or members of school boards by Pastor Fred F. Mueller. Among them ar sixty-three elementary and high school teachers, five members of Wittenberg's board of director

astor K. Jay Bishop had been working he southwest Columbus field since last gust and formed a nucleus of 65 adults. the first mission since 1941 in the Co-bus area which has been confidently ed "America's most rapidly growing ur- area."

Iay 13 was organization date for Our ior Church, Lancaster, developed by tor Russell Bussabarger who had been vork since November on the west side Lancaster in an area of older, low-cost nes. Here a neighborhood has grown into eparate community not attracted to rches in the central area. A large pro-ion of unchurched people is the result. congregation will soon move to a two- site with an old house suitable for im-liate use and capable of accommodating worshipers.

ast mission to be organized was Christ rch, Athens. The date was May 20, the sion developer Austin F. Shell, the char- membership 60.

he church was started 20 years after the was first considered by the synodical rd of missions. Repeated efforts had n made by the ULC and the American heran Church to gain a foothold in this ersity town in southwestern Ohio, re-e from any other Lutheran congrega-s.

Ithens is the home of Ohio University, ate school of 6,000 students including Lutherans, and a steady although slight x of Lutheran residents.

he congregation will make student work of its program, and the pastor of the gregation will be an active student ker. It will parallel a similar work at ord, in the western part of the state, re Miami University, a sister state ool, is located.

he congregation will continue to meet former theater which has been used services for several years, and facilities ay ilable at a student center purchased fall by the Division of Student Service he National Lutheran Council with the ject of full-time ministerial service in the community. Seminary students from Hamma, Northwestern, and Capital, have served intern years here recently.

All new missions become Board of American Missions projects upon organization. The synodical board of missions has been able to use funds provided in the synodical budget to secure potential building sites and in several cases meeting facilities, and to provide initial financing for parsonage purchases.

Two more mission developers have begun work in Ohio since April. Pastor Ralph Ryberg, formerly associate at Trinity, Fort Wayne, Indiana, is at work in White Hall, an eastern suburb of Columbus, and former Chaplain Edward Gard has begun surveys at Bedford, a Cleveland suburb.

GEORGIA-ALABAMA

Industry Moving Into Georgia Creates New Mission Potential

By PAUL J. RENZ

ATLANTA—Industry and defense establishments moving into Georgia enhanced the opportunities for development of new ULC missions this spring.

The United States Air Force and Lockheed Aviation Company, Georgia Division, announced the multi-million dollar installation of a giant nuclear aircraft testing and research installation near Dawsonville. Some 500 scientists, engineers and technicians will operate this facility which is planned as "one of the world's finest laboratories for nuclear aircraft research." Potential investment in nuclear projects in Georgia could top one hundred million dollars.

In addition to the nuclear project, the Lockheed Marietta Plant has already let contracts for a new ultra-modern engineer office building and combination shop and office structure for test laboratories. Tentative cost has been set at $7.5 million. A new multi-million dollar contract for electronic modification work on a large number of B-47 aircrafts has been received by Lockheed's Marietta Plant.

GEORGIA-ALABAMA . . .

The United Lutheran Church has a mission at Marietta, Holy Trinity Church, for which George A. West, a Southern Seminary graduate, was called as pastor. There is no mission in Dawsonville, site of the nuclear research plant.

JUNE 10 is the date set for the organization of St. Matthew's Church, Columbus, Ga., the Rev. Richard Hollinger, mission developer.

Services are to begin soon in the East Lake section of Birmingham, Ala., with the Rev. Paul Hamsher as mission developer.

TELEVISION production facilities at the Atlanta Protestant Radio and Television Center are expected to be completed June 1, the Rev. Ernest Arnold, vice president and treasurer of the Center, announced. The $250,000 fund drive for the building program is being completed. Over $530,000 in building and equipment have already been invested.

New TV facilities will include one of the largest sound stages in the South, auditing and teaching rooms, a shop area for building sets, a dark room, and a large office administrative area. Provision will be made to produce TV pictures on magnetic tape by one of the latest innovations in the world of communications.

The Protestant Radio Center, owned by trustees of five denominations (Presbyterian, U.S., Presbyterian, U.S.A., United Luthera Church in America, Episcopal and Metho dist) will produce the United Luthera series of the *Protestant Hour* for releas June 24 through Sept. 2.

Dr. Edmund A. Steimle, Philadelphia, wi be the speaker, and the Wittenberg Colleg Choir will provide the music for the serie

NEWBERRY COLLEGE will award an hon orary degree to Erwin G. Baumer, Peachtre Road Church, Atlanta, member of the syno executive committee and of the Luthera Laymen's Movement for Stewardship, commencement exercises on June 3. M Baumer has also served on the ULC alloca tions committee.

St. Timothy mission, Forest Park, Ga Dr. Russell J. Crouse pastor, had the hel of the pastor's wife in decorating the buil ing. Mrs. Crouse studied on a scholarshi at the Baltimore Institute of Art.

A residence was purchased and remodele to accommodate 80 persons for services. Th Brotherhood did much of the painting an the Lutheran Church of the Redeeme Atlanta, Ga., assisted the mission in securin appointments.

BRIEFLY SPEAKING: Vacation church scho workshops were conducted at Shades Valle Birmingham, Ala.; Redeemer, Atlanta; an St. Paul's, Savannah . . . Ascension Churc Savannah, celebrated its 215th anniversar Pastor is Dr. Raymond A. Wood.

ST. MATTHEW'S CHURCH, soon to be organized in Columbus, Ga., met in April for first servi in Methodist church. Attending were 106 persons; 19 children filled church school's nurse

Mount Vernon Home Expands Old Age Service

By OLIVER W. POWERS

Marie Louise Heins Memorial Home for the Aged

EW YORK CITY—An impressive-looking ding on the outskirts of metropolitan York opened its doors early this spring xtend the services of Wartburg Orphan n School to the aged. Marie Louise ns Memorial Home for the aged was cated in March by ULC Secretary F. ling Reinartz in Mount Vernon.

ne home was provided at a cost of),000 by remodeling the old building adding two wings to it. It can accom-ate 70 residents in private rooms and facilities for couples.

ut despite its greater capacity, the home ady has a new waiting list, Director John Frenssen reported. Special attention is being devoted to the problems of in- and infirm elderly people.

thers taking part in the dedication of home were New York Conference Presi- Franklin J. Schweiger, Pastor Wilfried Tappert of St. Paul's Church, Mount Vernon; Dr. Ambrose Hering, executive secretary of the Lutheran Welfare Council of New York; Pastor Luther T. Freimuth of St. Paul's Church, Byram, Conn.; and representatives of the department of social welfare of the State of New York.

SUNDAY SCHOOL CHILDREN and members of Brooklyn's 450 Protestant churches will march again in 26 divisions in observance of Protestant Anniversary Day on June 7. The observance was begun in 1829, when Brooklyn had only four Protestant Sunday schools.

Approximately 120,000 people will be in this year's line of march. Plans include floats featuring the theme, "Christ, the Word of God"; the District Navy Band and the Post Office Band will be among musical organizations playing for the event.

RALPH S. ROSAS, chief, community organi-

NEW YORK . . .

zation section, New York Office of the Commonwealth of Puerto Rico, was main speaker at the recent seminar held at St. Paul's Church (Augustana), Brooklyn. Sponsored by Lutheran Social Services, the conference had as its theme, "Your Opportunity to work with and serve the Puerto Ricans." Mr. Rosas portrayed cultural traits, economic and social conditions in Puerto Rico—migration to the mainland and problems of adjustments. He pleaded that migrating Puerto Ricans should be regarded just as other American citizens moving inside the United States.

ELECTED pastor emeritus of St. Peter's Church, The Bronx, was Dr. Frederick Noeldeke. The unanimous vote of the congregation expressed its appreciation for Dr. Noeldeke's many years of service to the church and for the help and guidance he is still giving to its members. Dr. Noeldeke, was for 25 years German secretary of the New York and New England Synod.

ST. JOHN'S CHURCH, Prospect Avenue, Brooklyn, returned to its church on Pentecost. A little more than a year ago the building was burned out. Only the walls remained standing. The congregation worshiped at St. Matthew-Emmanuel Church while the building was being reconstructed. Pastor Werner Jentsch reported that the congregation had shown loyalty to the church in attending services and in raising a great portion of the needed $125,000 building fund.

SEMINARIAN ROBERT T. NEILSSEN has been called to the all-Negro Church of the Transfiguration in Harlem after his ordination the synod meeting in Albany. He is the fi white man to serve this parish and succee the Rev. Paul E. West, who retired for hea reasons.

LUTHERAN REFUGEE SERVICES report 3,946 assurances for 1956 of which 337 we in New York City and 350 in Greater N York. One hundred fifty more assuranc are needed in this area by June 1 to m the quota.

CENTRAL STATES

United Lutherans Open New Church in Omaha

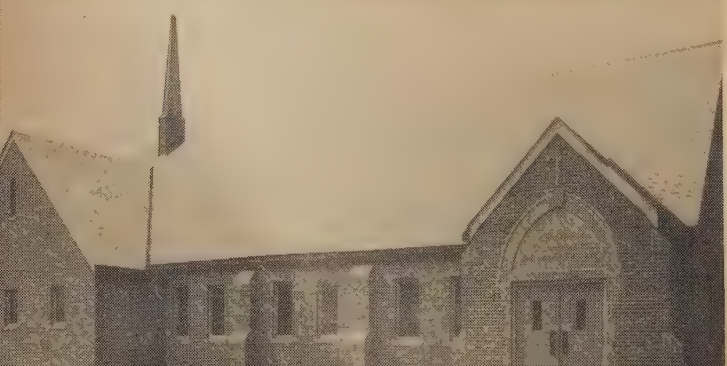
By PAUL C. WIEGMAN

OMAHA—A church seating 200 worship was dedicated May 6 in Omaha. It was b by St. Matthew's congregation whose pas is the Rev. Hugo H. F. Welchert, Jr. C tral States Synod President Clemens Zeidler preached at the dedication service.

The semi-Gothic church includes h kitchen, nursery and lounges in the basem which provides space for Sunday sch and group gatherings.

ST. JOHN'S CHURCH, Wellington, Ka completed a parsonage for Pastor Harvey Sindahl in Westridge . . . Plans for a ba ment to be used by the Sunday school being considered by the Lutheran Church Niobrara, Neb.

THE OZARK AREA MISSION was a succ despite its distance from the center of campaign in Kansas City, Area Chairm Raymond E. John reported. Total tendance at five e ning services was 8 pastors' classes gai 67 candidates membership, 20 p sons applied for m bership transfers, children were



ST. MATTHEW'S
OMAHA, NEB.

ptism, 47 for Sunday school classes. ccess of the evangelism mission at sion Church, Okla., was attributed by r Edward W. Amend mainly to the rs of our Luther Leaguers." A 24- prayer vigil scheduled by the church d not be maintained because of lack of able people, but Luther Leaguers ed into the breach and prayed ten tes each for success of the campaign. eir enthusiasm spread through the con- ation. Visitation teams outdid each other lling on prospects, won thirty families membership. "The whole mood of lay gelism changed," the pastor commented.

Arrangements are being made by St. aul's Church, Grand Island, Neb., to begin rvices in a drive-in theater in June. Open- r services at 8 A.M. will be maintained rough September in addition to regular rvices in the church.

ORNERSTONE for St. Mark's Church, mfield, Neb., was laid April 29. The day two Central States Synod congre- ns, St. Matthew's in Johnson and Im- uel in Hastings, observed their 50th an- sary. Pastors of the two Nebraska ches are Earl Heuser and Paul Moeller.

AT HOME IN NEW COUNTRY are Mrs. Katherin Ries (right) and her two daughters who arrived as Yugoslav refugees from Germany at Topton Lutheran Home which sponsored them. With them is Miss Catherine Schmidt, social worker at Topton (Pa.) Lutheran Home.

NSYLVANIA

nference Studies Changes tructural Organization

By W. R. SIEGART

ADING—Transition was the keynote ded by President Charles H. Ruloff at eading Conference meeting April 19 in l-Zion Church, Krumsville, the Rev. J. Dorward pastor. Consideration was t to the forthcoming report of the Penn- nia Ministerium's committee on struc- and function. It proposes to eliminate rences and establish districts of 12 to rishes under a dean.

ood indication of transition is the con- g realignment of parishes which event- will get them down to not more than ongregations in each.

Another indication was the 279 per cent increase in benevolent offerings over the past ten years. Significant also is the very small number of parishes paying pastors less than the recommended minimum of $3,600 a year and parsonage.

The Lutheran Home at Topton received its second refugee family May 1 when Mrs. Katharine Reis and her daughters, Anni and Maria, arrived from Yugoslavia via Germany. Mrs. Reis will work at the home and her daughters, 17 and 16, will attend school.

LUTHERAN patriarch Henry M. Muhlenberg visited the Reading area three times a year. Dr. Charles M. Cooper, Ministerium president and a direct descendant of Muhlenberg, visits the Reading area three times a week on official business.

On April 8 Dr. Cooper and Pastor Ruloff dedicated the Caum Memorial Home in Reading, branch of the Lutheran Home at

PA.: READING . . .

Topton. There is room for 37 guests. Two beds are held for emergencies. The home is filled and 70 are on the waiting list.

FIVE INCHES of snow, which fell in an hour, greeted Luther Leaguers at the end of their convention in Trinity Church, Topton, the Rev. Alton F. Hoffman pastor, on April 7. Ralph Zerbe was re-elected president. Six new leagues were organized last year.

ST. LUKE'S CHURCH, Reading, dedicated its third parsonage on April 22. The Rev. Samuel C. Jaxheimer is pastor. A new wing was built by the men of the congregation. Looking to the day when it will become a separate parish, St. Luke's Church, Shoemakersville, of the Shoemakersville-Bernville parish, dedicated a new parsonage. The Rev. Robert M. Lezenby is pastor.

BUILDING AND REMODELING: Calvary Church, Laureldale, raised $175,000 for a new church building. Ground was broken April 22 for a new $250,000 St. Paul's Church, Fleetwood. St. James' Church, Reading, is renovating the church exterior at a cost of $12,000.

St. John's Church, Reading, is remodeling Sunday school facilities at a cost of $13,000. Frieden's Church, Bernville, one of the original congregations of the Ministerium of Pennsylvania, and Trinity Church, Bowers, remodeled and modernized their Sunday school facilities.

St. Paul's Church, Reading, engaged architect to plan remodeling. Trin Church, Rehersburg, made extensive re vations.

ST. JOHN'S CHURCH, Hamburg, Pas Phares O. Reitz, conducted an attenda crusade during Lent and showed a gain 55 per cent over 1955 and a gain of 97 cent over 1954.

PEOPLE AND PASTORS: Barry Bergman, of St. Matthew's Church, Reading, pianist at a youth concert of the Read Symphony Orchestra. Dr. Lowell C. Yu former medical missionary in Liberia, me ber of Bethany Church, West Reading, ceived the Army Commendation Ribb for "exceptional proficiency and techni competence" as commanding officer of 24th Medical Battalion in Korea. Dr. Yu will soon return to the Reading Hospital

Harold E. Guldin, active member of Mark's Church, Reading, and city coun man, was one of the ULCA delegates to NCCC economic conference in Pittsburg

The Rev. Nevin Gerhart was installed pastor of Trinity Church, Gouglersville, Dr. Charles M. Cooper. The Rev. Irwin Heckman, Lemasters, Pa., has been elec pastor of the Allegheny-Grill parish.

A VACATION church school workshop conducted by the conference in Alsace theran Church, Dr. Lester E. Fetter past Vacation church schools are increasing number.

CANCER RESEARCH GRANT $2,100 was awarded by Ameri Cancer Society to Thiel Colle Greenville, Pa. Lutheran sch is offering facilities and assista to Dr. A. L. Hunter (right) is studying malignant tum through experiments in coll laboratory. Shown with Dr. Hu are Mrs. Charles H. McCorm chairman of Mercer County C cer Crusade, and Thiel Coll President, Dr. Frederic B. I

RST WOMAN MEM- of the Baltimore Lu- Inner Mission So- board is Mrs. Chris- W. Gross of Ascension rch, Baltimore, Mary- . Manager of a book ery, Mrs. Gross has been e in church affairs, rep- nted the ULC at a recent erence on "The Church Economic Life."

SSISTANT LIBRA- N of Midland College be the Rev. Henry rer due to leave the pas- te at Ascension Church, win Park, Calif., in Au- Pastor Scherer, him- a Midland graduate, has n who graduated from college last year, held orates in Nebraska and fornia.

PEOPLE

HIEL COLLEGE LPLAIN and assistant essor of Bible and phi- hy will be Dr. Martin olbeer, Sr., of Marion, . Dr. Dolbeer, a grad- of Susquehanna Univer- and Hamma Divinity l, served many years issionary in India and ed Luthergiri Theologi- eminary for one term.

RST WOMAN to give ss at Wittenberg Col- baccalaureate service e school's 111-year-old y will be Sister Anna , dean of Philadelphia ran Deaconess School.

Crosscountry

THE DISCOVERY WAS STARTLING, said the pastor of St. Paul's Lutheran Church in Puerta de Tierra, Puerto Rico. He was looking at his newly repaired stained-glass windows only to find that there seemed to be eleven commandments. The number at least, in Roman numerals, read XI.

Closer scrutiny revealed that the window bearing the text of the ninth commandment had been mounted upside down. So were, in effect, all other text-bearing window panes.

The artist who had done the repair job was called in for an explanation. He had a good one to offer—he can't read.

THEY GOT US WRONG, Immanuel School of Nursing in Omaha protested in ordering a change in the arrangement of initials of the last shipment of monogrammed nurses' pins. A spokesman for the Lutheran-sponsored school explained the letters on the pins should have read "ISN." Instead, they appeared as "SIN."

SUNDAY ISN'T THE DAY FOR DUKE THE DOG. The admission is painful since Duke is the dog of Pastor Vlad P. Benko of San Diego, Calif., but the conclusion is inescapable.

One recent Sunday Pastor Benko called police because he thought his home had been burglarized. A window screen had been broken but nothing was missing. Claw marks at the scene of the crime led the police to accuse Duke.

The next Sunday Duke was in the news again. Tied to a front porch post while the family was at the service in St. Peter's-by-the-Sea Church, Duke slipped his tether and went for a stroll along the cliffs.

Nobody knows how he got there but he was next heard from 70 feet down a cliff, getting a salt water shower from every incoming wave and whimpering for help. It took an officer, five lifeguards and six patrolmen (who kept the crowd back from the cliff) to organize and effect the rescue. At last, a wet dog and an equally wet lifeguard were hauled by rope to safety. Duke's next adventure is anybody's guess. The parsonage family is keeping its fingers crossed.

Lutheran Bodies Co-operate in Texas Evangelism Missio

By JAMES F. VORKOPER

AUSTIN—Intersynodical co-operation is an important feature in evangelism missions in the Texas-Louisiana Synod. Churches of all Lutheran bodies are joining in the common effort.

The twenty Lutheran congregations participating in the Austin area mission early in March represented the American Lutheran Church, Augustana Church, and the Lutheran Church—Missouri Synod, in addition to the ULCA. Commented the Rev. M. L. Lundquist, president of the Texas Synod of the Augustana Lutheran Church: "Through sharing in this common effort Lutheranism is making a great impact in Texas, and is setting the pace for the nation." Total attendance for the five nights of services was 12,871.

Participating in the mission scheduled for May 13-18 in Yoakum, Victoria, and Port Lavaca were 19 congregations of the ULC, American Lutheran Church, and Augustana. Indication of the interest aroused by the evangelism campaign was the fact that 232 lay members attended a briefing session in Yoakum at which Regional Evangelism Director George Housewright outlined the program.

MISSIONS MADE PROGRESS as a third ULC group in Corpus Christi got its start last month. Developer Stephen Schullery ported an attendance of 51 at the first se ice, of 32 in Sunday school.

Attendance at Our Saviour's mission Tyler (the Rev. Robert Lesher, past reached 65 in April. Ascension missi Lubbock, is gathering many new prospe Pastor Clarens Hagens writes.

Grace Church will be the name of mission under development in Snyder. T group, worshiping in a school building, w comed Pastor Paul E. Janson in April. had previously been served by Pastors Jar Vorkoper and Clarence Hagens.

THE SECTOR PLAN was explained to syn conferences by Chester A. Myrom and H. C. Hoisington of the Lutheran Layme Movement for Stewardship. Further pro tional meetings with local church coun and stewardship committees are taking pl this month.

"Youth's Place in Evangelism" was the for a Luther League meeting of the no ern conference at First United Chu Dallas. Northern conference United theran Church Women elected Mrs. Schanke, Fort Worth, as president in Tri Church, Miles. The eastern confere ULCW met in Redeemer Church, Hous

A NEW START will be made by Pe

Lutherans meet for first service of Corpus Christi mission developed by Stephen Schul

PACIFIC
THEOLOGIC
THE

n, near Vernon (Erich Petersen, pas-, which voted to move to West Vernon et a $9,000 building fund goal. As-e in the relocation move has been red by the Board of American Missions. he synod's Brotherhood convened with delegates and visitors in April at Camp erhill and invited the ULC Brotherhood old its convention in Texas next year. EDICATED last month was the chapel of t Church, Lafayette, La. Pastor Clayton Sugg conducted the service. The dedica-coincided with the beginning of a four-preaching mission conducted by the Rev. William Dexter Moser, Jr., of Houston. The congregation, started through efforts of Lutheran laymen, is joined in a parish with Trinity Church, New Iberia, organized last year. Trinity Church will also move into a new chapel soon. Another Louisiana mission, St. Paul's Church, Lake Charles, is planning to build a chapel. St. Andrew's Church, New Orleans (Pastor David Jensen), dedicated a chapel recently.

A HAPPY FAMILY REUNION will take place in Germany some time this summer—and it will have been made possible through the efforts of Texas Lutherans who chose this

SEMINARY GRADUATES

(*Continued from page 28*)

e	Called to:
R. Kulsar	Graduate study
rge C. Myers, Jr.	Stouchsburg, Pa.
ert T. Neilssen	New York, N. Y.
B. Nyce	BFM
ard W. Olsen	Dansville, N. Y.
ard L. O'Shea	Summit Lawn, Pa.
rge E. Pontoppidan	Call pending
C. B. Robinholt	Gilbert, Pa.
F. Robson	Rochester, N. Y.
G. Schmidt	Call pending
ence F. Schneider, Jr.	Bellerose, N. Y.
rles W. Strohbeck, 3d	New York, N. Y.
aps Valters	Graduate study
C. Walker	USAF Chaplain
am T. Walton	Norristown, Pa.
C. Weaver, Jr.	Glenwood, Ohio
ert J. Wilde	Philadelphia, Pa.
ard C. Wolf	Mertztown, Pa.
rge W. Ziegler	Limerick, Pa.
J. Ziegler, Jr.	Upper Darby, Pa.

SASKATOON SEMINARY

lmann Penner	Call pending

SOUTHERN SEMINARY

L. Conrad	China Grove, N. C.
les W. Easley	Albany, Ga.
s F. Frazier	Call pending
ry A. Fulmer	Pomaria, S. C.
W. Goins	Statesville, N. C.
Carl E. Gompper	Rochester, N. Y.
Abel K. Hewitt, Jr.	Lincolnton, N. C.
Harry W. Johnson, Jr.	Kure Beach, N. C.
Luther A. Lippard	Lewisville, N. C.
Ralph I. Luman	Lexington, S. C.
Robert T. Miller	Norfolk, Va.
William J. Mould	BAM—Kentucky
John H. Ohsiek, Jr.	Ft. Oglethorpe, Ga.
Kenneth A. Price	Floyd, Va.
Aldon E. Purdham	BAM—Virginia
Lester O. Roof, Jr.	Sanford, N. C.
George M. Rushe	Columbia, S. C.
George B. Shealy	Fairfax, S. C.
Daniel M. Shull, Jr.	BFM—Liberia
William E. Smith	BAM—North Carolina
James C. Stirewalt	Vale, N. C.
Roy L. Trexler	Concord, N. C.
Harry Weber	Cameron, S. C.
Lester A. Wertz, Jr.	Clinton, S. C.
Carroll L. Wessinger	Call pending
George A. West, Jr.	Marietta, Ga.
Alfred W. Howell	Johnston, S. C.

WATERLOO SEMINARY

John Arbuckle	Hespeler, Ont.
Robert Binhammer	Ridgeway, Ont.
Paul Fischer	New Germany, N. S.
Toivo Hakkinen	Sault Ste. Marie, Ont.
Donald Himmelman	Call pending
Alfred Kramer	Williamsford, Ont.
Harold Lindeman	Sherwood, Ont.
David Metzger	Alice, Ont.
Helmut Saabas	Eden Mills, Ont.

way of saying "thank you" to their pastor and his wife. Mrs. Erich Petersen, wife of the pastor of Peace Church, Lockett, will travel to her hometown of Kropp, in Schleswig-Holstein, to see her 75-year-old mother, whom she left 24 years ago, and other relatives. The trip is being financed by gifts from members of Peace Church and other contributions coming from Lutherans in Weesatche and Miles which the Petersens served previously.

SOUTH CAROLINA

Two Congregations Join Synod in May

By WYNNE C. BOLIEK

COLUMBIA—Two missions joined the family of congregations in the South Carolina Synod the last two Sundays in May. The first is St. Philip's Church, Myrtle Beach, which was formally organized on May 20. The Rev. William F. Wingard is mission developer for this group. Dr. Karl W. Kinard, synod president, preached. The second is the Church of Our Saviour, Greenville, organized on May 27. The sermon at a morning worship was delivered by the Rev. J. Shelton Moose, synodical field worker. At this service a group of children and adults was baptized. Formal organization came the same day. Dr. Kinard delivered the message.

ANOTHER mission congregation in South Carolina marked April 15 as an important date in its history. Reformation Church, Lancaster, broke ground for its first unit. The congregation was organized by J. Shelton Moose. Present pastor is the Rev. Karl M. Park.

A LUTHERAN landmark in South Carolina has been designated by a roadside marker. It indicates the old home of Col. John Eichelberger in Newberry County, near Pomaria, where the South Carolina Synod began seminary training 125 years ago. The marker was erected by the Southern Sem nary's Women's Auxiliary.

APRIL 29 marked the dedication of t new church for the Pomaria Lutheran co gregation. The Rev. Miles T. Cullum l the service, Dr. Kinard preached. At afternoon service the Rev. E. K. Counts, former pastor, preached. The Rev. Thom H. Weeks, conference president, broug greetings.

A ONE-DAY COMMENCEMENT progra closed the academic year at Southern Sem nary, Columbia, on May 22. Speakers f the alumni luncheon were the Rev. Geor W. Lingle of Gastonia, N. C., and the Re Curtis K. Wise of Salisbury, N. C. Preachi at the graduation service at Ebenezer Chur was Dr. John R. Brokhoff of Charlotte.

MT. PLEASANT CHURCH, Saluda, has show renewed interest in its resources during t past 18 months. A new educational buildi has been erected, improvements made to t church building, attendance increased a new choirs organized for various age grou The Rev. E. K. Counts is pastor.

Lutheran World Action contributions the first quarter of 1956 are approximat $2,000 above the same period a year a according to a report sent out by the s odical director, J. Milton Frick. A numb of congregations have paid in full or ceeded their quota for the year.

CHARTER MEMBERS of Messiah Chur North Charleston, held a reception for me bers received during the year by this missi congregation. The church was organized January 1955 with 53 charter members. T young church now has 72 confirmed me bers. The Rev. Clyde Bedenbaugh was m sion developer and is now pastor.

WITTENBERG CHURCH, Leesville, Dr. Brent Schaeffer pastor, exceeded its L theran World Action quota before the e of the first quarter.

CLOTHING is being gathered in the c gregations throughout the South Carol Synod for Lutheran World Relief. Again Nilson Transfer Company will haul clothing to one of the designated wa houses free of charge.

WELFARE NOTES

DEDICATION of the chapel at *St. 's Orphans' Home* in Buffalo, N. Y., scheduled for May 20. Part of the cost novation was borne by the home's auxi- . In recent years, the institution has ernized several rooms of its buildings.

OVING FORWARD "like a long and y freight train" is the *Lutheran Service ety of Northeastern Ohio,* according to port from its president, the Rev. Nevin er. "There was some spinning of wheels vercome the force of gravity and some y until our crew was organized," Pastor er wrote, but "now we are beginning to the moving of the entire organization rds goals that we have long since been to see and to attain . . ." The organiza- observing its tenth anniversary this , ministers to the sick, mentally ill, shut- delinquents, aging, and destitute.

EADERSHIP training camps for juniors seniors will be sponsored this summer *utheran Inner Mission of Baltimore* and Lutheran Ministers' Conference.

UILDING LOTS are being sold by the *eran Inner Mission League* of the Miami ey, Ohio, for the benefit of Bethany Lu- an Village. The lots, a home on an eight-acre tract, and 85 acres of farmland came into possession of the organization through W. W. Helwig who willed part of his estate as a trust to benefit the institution for the care of older people.

HOMECOMING days at the *Lutheran Children's Home of the South,* Salem, Va., are June 16 and 17. New housekeeper at the home is Mrs. Gretta M. Evans.

AUGUST is the month set aside by Nachusa (Ill.) *Lutheran Home for Children* as vacation month for its youngsters. "A breather period in a different environment prepares a child as well as an adult for the routine of the year of work ahead," the home wrote in its news bulletin in soliciting invitations from friends of the institution. When invitations are extended to a girl or boy at the home, a social worker calls on the prospective host to make arrangements for the vacation period.

BUDGET for *Lutheran Welfare Society of Iowa* in 1956 is $150,000. Last year, $81,000 were received from church sources. The society carries out work in three divisions—child care, refugees, chaplaincy—placed 49 children for adoption in 1955, cared for 264 children in foster homes and adoptive homes, provided 107 assurances for refugee families wishing to come to Iowa.

NERSTONE for addi- to California Lutheran e for Aged was laid in . Addition will provide oms, offices. Dr. E. dore Bachmann of Paci- eminary spoke. Shown service are (from Henry Foster, Pastor Steinhaus, Superin- nt R. E. Rangler, Dr. . Spirer, Pastor Carl r, Board President H. er, Synod President mbert, Dr. Bachmann.

WISCONSIN

Need of Men for Ministry Stressed by Congregations

By CHARLES A. PULS

MADISON—The church's need of more men for the ministry was emphasized by all churches of the Northwest Synod last month. Pastors exchanged pulpits to preach on the theme. Synod Youth Secretary Clarence B. Lund prepared a volume of writings by pastors designed to assist young people in choosing the ministry as their goal. A pamphlet containing testimonies of 40 ministers listed reasons for deciding in favor of serving the church.

One contribution was by Dr. Paul H. Roth, president emeritus of Northwestern Seminary, whose 50th anniversary was marked at the synod convention. He wrote:

"Though my father was a minister, I didn't intend to go into the ministry. I planned to go to Johns Hopkins University to study languages after I had graduated from college. But my uncle, also a minister, said, 'Go to the seminary for one year, and then make up your mind. You can study Greek and Hebrew and get a theological foundation, whatever you do afterward.' Well, I did and when I had been there a while, t business of preaching the gospel in a wo that needs it like nothing else settled r choice. I think many of our boys wou choose the ministry if they had the wh case set before them."

The synod now has five vacancies, and pects to receive five or six new missions the convention. With 105 students for ministry listed in the files, Secretary Lu expresses no optimism, since it will requ ten years to see them through seminary. give further emphasis to the matter of m sons for the ministry, Wisconsin churc will hold a special school for interes young men at Pine Lake, June 9 and 10

Dr. Edwin Moll, representing both Board of Foreign Missions and the Natio Lutheran Council, addressed audiences Wisconsin churches on a three-week t early this spring.

Church of the Reformation, Milwauk marked the 50th anniversary of the found of its Sunday school. Among the sons Reformation who appeared on the progr were Pastor Ewald Berger, Redeem Toledo, Ohio, and Pastor Earl Guequie Lake Geneva, Wis.

THINGS WERE DIFFERENT in the "good days," Pastor B. J. Stecker remembered his home church, St. Paul's, Neenah, d cated its enlarged building. He thought b to the days when St. Paul's was "a sm unwanted chapel. One day a funeral held, and as the pastor arose to preach, floor gave way and dropped about th feet . . ." Today, St. Paul's has a pas Dr. Samuel H. Roth, an assistant pas the Rev. Arthur R. Tingley, and close 2,000 baptized members.

COMING EVANGELISM MISSIONS

June	3- 8	Hartford, Conn.
		Tyler, Texas
	17-22	Newburgh, N. Y.
		Mason County, W. Va.
	24-29	Bluefield, W. Va.

Organist-Choir Director wishes full-time position. Fully qualified, Master of Sacred Music degree, years of successful experience. Contact: Miss Mary Stonebrook, 2350 Monroe St., Apt. H-51, Toledo 2, Ohio.

Retiring college professor of music interested in position as choir director in Lutheran church. Northeastern States. Available September 1, 1956. Matthew Lundquist, M.A., Mus.Doc., 645 Hepburn Street, Williamsport, Pa.

WANTED

General practitioner, in rural isolated area for co-operative group practice, to further the development of new preventive medical work, with social situation very challenging. Write Richard Ricklefs, M.D., Community Health Association, Hoopa, California.

PAUL'S, Baraboo, a recently developed on. laid the cornerstone for its first ing April 29 . . . Installed were Fred- A. Marks as pastor of Holy Cross, monee Falls, and Robert C. Schmidt stor of St. John's Church, Elkhorn . . . ll-time evangelism worker, William ichen, was engaged by Luther Memorial ch, Madison.

CHANGES OF PASTORATE—

CARIBBEAN

DI, HARRY. To Christiansted Church, Croix, V. I.

CENTRAL PENNSYLVANIA

MAN, H. SNYDER. From Chanceford rish. To Upper Muhlenberg parish.

, ROBERT E. From Marysville parish. Shiloh Church, Shiloh.

ILLINOIS

ENFIELD, A. M. From Advent Church, icago. Retirement.

MARYLAND

ER, ELWOOD. From St. Matthew's urch, Hanover, Pa., assistant pastor. St. Luke's Church, Baltimore.

NEW YORK AND NEW ENGLAND

BRUCK, WILLIAM. From Good Shep- d Church, Bayside, L. I. To St. John's urch, Poughkeepsie.

ING, WALTER. From Holy Trinity urch, New Rochelle. Retirement.

ON, ROBERT J. From St. Paul's Church, ca. To Redeemer Church, Brooklyn.

N, ARTHUR C. From Bethany Church, ntral Bridge. To St. Peter's Church, eenport, and Advent Church, Matti- k, L. I.

. PAUL E. From Transfiguration urch, New York City. Retirement.

NORTH CAROLINA

AY, J. WILFORD. From Messiah Church, sbury. To Konnoak, Winston-Salem, sion developer.

G, JACOB H., JR. From Zion Church, kory. To Philadelphia Church, Granite ds.

NORTHWEST

S, FREDERICK A. From Calvary Church,

WANTED

Lutheran social worker for a family and children's program in a Lutheran service agency. Professional supervision and good personnel policies. Write to the Rev. C. A. Holmquist, Lutheran Service Society, 911 House Building, Pittsburgh 22, Pa.

Organist-Choir Director, experienced with professional and volunteer choirs and children's choirs wants full-time position in a Lutheran church where high musical standards are desired. B.S. degree, the Johns Hopkins U. M.Mus. degree, Peabody Conservatory. Available, July, 1956. Write Box 912, The LUTHERAN.

Spend your vacation in PARADISE FALLS, the 700 acre family resort in the Poconos. Rooms for a night, weekend, week or month.

PARADISE FALLS is an ideal place for Lutherans to build a summer home. Ninety cottages have been erected. Why not join this Christian summer colony and enjoy the Poconos for the entire season?

Write Paradise Falls Lutheran Association, Paradise Falls, Pa.

WANTED—PARISH WORKER

Trinity Lutheran Church, Hagerstown, Md., needs a trained young woman to serve in an established program for children and young people and also to do parish visitation. Present Parish Worker being married in August. Excellent opportunity in congregation of 1,700 members. No choir direction. Good salary. Inquiries should include training, experience, age and recent photo. Write Frank S. Leiter, 34 West Washington Street, Hagerstown, Md.

When in Washington, D. C.
Worship at the Downtown United Lutheran Church
LUTHER PLACE MEMORIAL
Thomas Circle, 14th & N. Sts. N.W.
At the Luther Statue
Walter B. Freed, D.D., Pastor
Walter G. Marz, Assistant Pastor
SERVICES: 8:45 A.M., 11:00 A.M.
Sunday Church School: 9:45 A.M.
Holy Communion 12:15 P.M.

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June

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4- 7. Pittsburgh. Thiel College, Greenville, Pa.

5- 7. Slovak Zion. Slovak Evangelic Duquesne, Pa.

OHIO

FRIEDMANN, OTTO H. From St. Jo Church, Kokomo, Ind. To St. Timoth Church, Mansfield.

HOEFLICH, SAMUEL. From St. Paul's Chu Springfield. To St. Paul's Church, Gre ville.

JUHASZ, EMORY S. From Our Savio Church, Buffalo, N. Y. To West S Hungarian Church, Cleveland.

PFEIFER, WILLIAM F. From Memo Church, Smithton. Retirement.

ROLIK, ANDREW. From Dr. Martin Lu Church, Muskegon Heights, Mich. Christ Church, Lorain.

PENNSYLVANIA MINISTERIUM

HECKMAN, IRWIN E. From Lemasters ish, Franklin County. To Allegheny-C parish.

VIRGINIA

TROUTMAN, EDWIN N. From Emma Church, Roanoke. To Morristown, Te mission developer.

DECEASED

THE REV. PAUL G. KLINGLER, died May 9 in Valencia, Pa.

A graduate of Capital University, Col bus, Ohio, and Philadelphia Theolog Seminary, Pastor Klingler served chur in Germantown and Sherrodsville, O and in Catasauqua, Easton, Highland, Ingomar, Pennsylvania.

After his retirement in 1936, the Rev. Klingler was supply pastor at Cal Church, Natrona Heights, Pa.

Surviving are his wife, Bertha Lehm Klingler, and four sons—Paul L., Her

nry L., and Charles D.—In addition our grandchildren.

rvices were held at Mount Zion Church, burgh (North Side), on May 12. Burial in South Cemetery, Butler, Pa.

RS. BERTHA KACKLEY NICHOL-, 81, widow of the Rev. H. M. Nichol- died April 12 in Byesville, Ohio.

orn near Pleasant City, Ohio, she was ried to Pastor Hobart Moody Nicholson 899, and served with him in Lordstown, enford, Lucas, North Robinson, Bell-. Perrysville-Newcomerstown — all in o — and Ottawa, Kan.

urviving are three daughters, Mrs. O. C. er, Canton, Ohio; Mrs. L. S. La Fon-, wife of the Rev. L. S. La Fontaine, mbus, Neb.; Mrs. Randolph Murphy, caville, Ohio; and two sons, H. L. Nich-n, Coshocton, Ohio; and Lawrence Nich-n; one sister and three brothers.

uneral services were held in Harmony rch, Buffalo, Ohio, by Pastor A. G. le.

HE REV. BERT BARTON UHL, 84, in Springfield, Ohio, May 1.

orn in Millersburg, Ohio, Pastor Uhl at-ed Wittenberg College and Seminary, was ordained in Lima, Ohio, in 1898. astorates served in Ohio included St. e's, North Baltimore; Woman's Memo- Columbus; St. Mark's, Mansfield; Olivet Augsburg, Toledo; First, Xenia; St. k's, Sebring; and Calvary, Springfield. was also pastor of the Salona (Penna.) h, and served in Nokomis, Ill., and kfort, Ind.

astor Uhl retired from Calvary Church 940, but continued as part-time pastor irst Church, Springfield.

our children survive. They are Mary ryn Mann, Jessie May Myers, Albert Uhl, and Ruth Elizabeth LaFontaine.

uneral services were held May 3 by Synod President George W. Miley, n E. E. Flack of Hamma Divinity ol. and Pastor Fred F. Mueller. Inter- was at Ferncliff Cemetery, Springfield.

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in conclusion . . . . . .

When former President Truman visited Rome a week ago, he commented to reporters that he still thinks the United States should send a diplomatic envoy to the Vatican. The statement recalled Mr. Truman's abortive attempt to do that very thing in 1951, when he named General Mark Clark ambassador to the head of the Roman Catholic Church. Indignant objection from all parts of the United States and stern opposition in Congress made General Clark back out. The nomination was not renewed.

Since Mr. Truman made his statement in Rome, perhaps he was simply talking like the Romans talk. If his trip were to take him only a few hundred miles further west, to Spain, he might become exposed to a situation that would provide very good reason for steering clear of the combined religious - political authority which the Vatican asserts.

We've been reporting quite a lot of news lately about the closing of a small Protestant seminary in Madrid. It had only a handful of students, a few part-time faculty members. No reason for the police action was ever announced.

For 73 years this tiny seminary had trained pastors for the Evangelical and Reformed Episcopal congregations which make up a good part of Spain's 30,000 Protestants. Baptists have their own seminary in Barcelona. It has about 20 students. There are even a few Lutheran congregations in Spain, serving mainly Germans who migrated there. The Lutheran group is so small that it does not even rate mention in Dr. A. R. Wentz's definitive *Lutheran Churches of the World.*

Spain is 99 per cent Roman Catholic —nominally, at least. Its government has an agreement with the Vatican whic gives the Roman hierarchy special priv leges. Its leaders have a sort of diplomati immunity and Catholic doctrine must b taught to all children in all Spanis schools.

Protestants in Spain labor under sever restrictions. They cannot advertise c propagandize in any way. To invite Roman Catholic to become a convert a criminal offense. Church services ma be held, but no sign may identify Pro estant churches and no sound is to b heard outside the church building.

Under such restrictions it's remarkab that there should be any Protestants i Spain. Yet they've managed to exist ar to bear quiet witness to their faith. Eve more remarkable is the terror with whic Roman Catholic leaders view this Pro estant "threat." A leading prelate r cently warned that the "Protestant da ger" was growing in Spain. Perhaps l identified with Protestantism the growi restlessness of masses of impoverish workers, who in some provinces ha sullenly turned against the priests b cause they see that the Roman church so closely tied in with the governme and the wealthy classes.

Last fall Madrid's little seminary w closed by the police. Classes have still n resumed (*see page 5*). More recent Bibles and religious tracts published Protestants have been confiscated witho explanation by the police.

There's not much comparison betwe Spain and the United States, of cour But Mr. Truman might get an eye-oper if he were to see what happens when t Roman Catholic Church and the gover ment get tied up too closely.

—ALBERT P. STAUDERMAN

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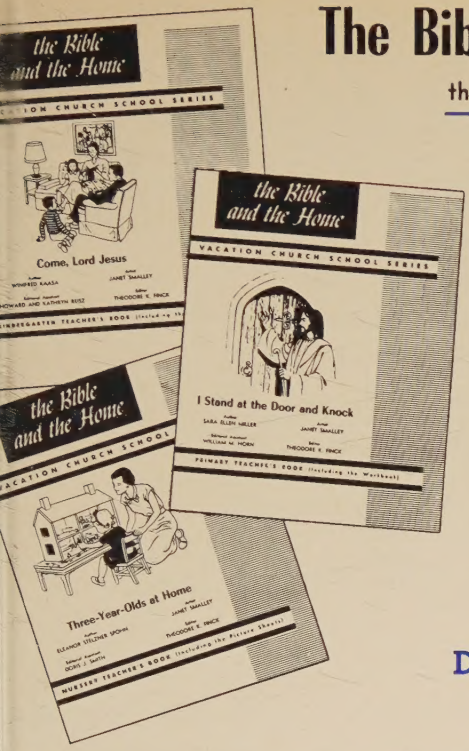

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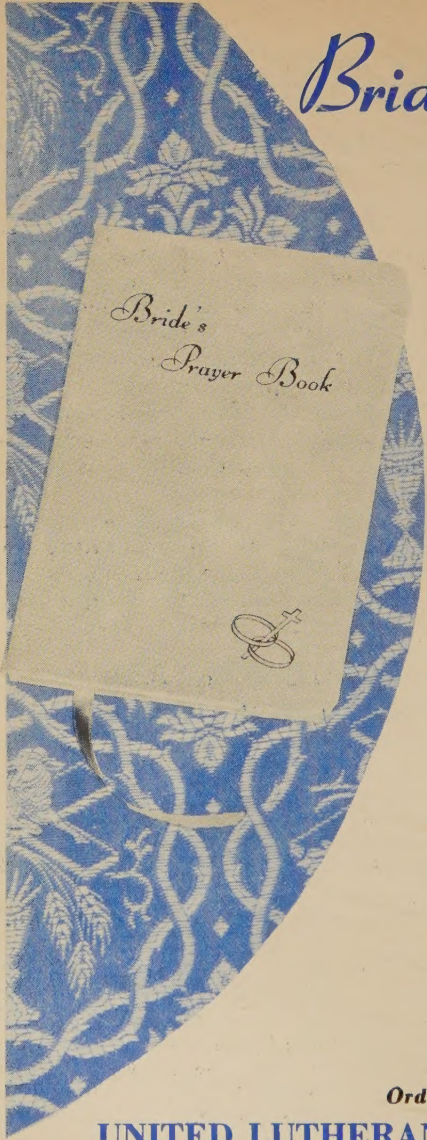

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